

The Kingship of Christ and Organized Naturalism

BY

Rev. Denis Fahey, C.S.Sp.

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THE KINGSHIP OF CHRIST AND ORGANIZED NATURALISM

By

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DEDICATION

To the Immaculate Heart of Our Blessed Mother, Queen of Heaven and Earth, Mediatrix of Our Supernatural Life, to St. Michael the Archangel, Prince of the Supernatural Host in the combat against Satan, the first Naturalist, to St. Joseph, Protector of the Universal Church, to St. Joan of Arc, the Messenger of the Divine Plan for order, and to St. Teresa of the Child Jesus, this book is humbly and lovingly dedicated by the Author.

“ Naturalism is more than a heresy : it is pure undiluted anti-christianism. Heresy denies one or more dogmas ; Naturalism denies that there are any dogmas or that there can be any. Heresy alters more or less what God has revealed ; Naturalism denies the very existence of revelation. It follows that the inevitable law and the obstinate passion of Naturalism is to dethrone Our Lord Jesus Christ and to drive Him from the world. This will be the task of Antichrist and it is Satan’s supreme ambition The great obstacle to the salvation of the men of our day, as the Vatican Council points out in the first Constitution on Doctrine, what hurls more people into hell nowadays than at any other epoch, is Rationalism or Naturalism Naturalism strives with all its might to exclude Our Lord Jesus Christ, Our One Master and Saviour, from the minds of men as well as from the daily lives and habits of peoples, in order to set up the reign of reason or of nature. Now, wherever the breath of Naturalism has passed, the very source of Christian life is dried up. Naturalism means complete sterility in regard to salvation and eternal life ” (*The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 57, 58).

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CHAPTER I.

THE PROGRAMME OF CHRIST AND THE PLANS OF SATAN

Our Lord's Programme for Order may be outlined as follows :

FIRSTLY

Our Lord's Mystical Body, the Catholic Church, Supernatural and Supranational, which all States and Nations are called upon to acknowledge, has been established by God as the One Way for the ordered return of human beings to Him. Into it all men of all nations are called to enter as His members. "Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God *we are bound absolutely to worship God in that way which He has shown to be His will* It cannot be difficult to find out which is the true religion,

Satan's Plans for Disorder may be outlined as follows :

FIRSTLY

Satan aims at preventing the acknowledgement by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him. When this acknowledgement has been brought about in spite of his efforts and those of his satellites, he strives to get it undone and to induce the State to persecute the Catholic Church. The first step towards this is to get all religions, including the Jewish religion, put on the same level as the Catholic Church. The granting of full citizenship to the Jews, who, *as a nation*, are engaged in preparing for the natural Messiah, tends in the same direction. This putting of all religions on the same level is usually called in the newspapers *separation of Church and State*. (Cf. Accounts of Revolutions from the French Revolution of

(Our Lord's Programme)

if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking From all these [proofs] it is evident that the only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and propagate" (Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*).

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it" (Leo XIII, Encyclical Letter, *Libertas*, *On Human Liberty*).

"By degrees the religion of Christ was put on the same level with false religions and placed ignominiously in the

(Satan's Aims)

1789 to the Spanish Revolution of 1931).

Satan spreads perplexity and disorder in minds by confusing the false *tolerance* of *Liberalism*, by which equal rights are granted to truth and error, with the true *tolerance* of the Catholic Church. "As to tolerance," writes Leo XIII (Encyclical Letter, *Libertas*, *On Human Liberty*), "it is surprising how far removed from the equity and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless licence of which We have spoken, they exceed all limits and end at last by making no apparent distinction between truth and error, honesty and dishonesty it is contrary to reason that error and truth should have equal rights For right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood, justice and injustice."

"The Church," writes the same learned Pontiff (Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*), "deems it unlawful to place the various forms of divine worship on the same footing

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same category with them" (Pius XI, Encyclical Letter, *Quas Primas, On the Kingship of Christ*).

Pope Pius XI condemned separation of Church and State more than once. In the Encyclical, *On Christian Marriage*, he praised the Italian Matrimonial Law and the solemn Convention entered into between the Holy See and the Kingdom of Italy and then added: "This might well be a striking example to all of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Again the same Pontiff writes as follows: "It is assuredly with no small grief We learn that the legislators have openly declared that the State has no religion, and that they have accordingly confirmed and ratified what the Constitution of the Spanish Government has already unjustly laid down, namely, the separation of Civil Society from the Church. To avoid dwelling too long on this matter, We do not wish to point out at too great length

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as the true religion, but does not on that account, condemn those rulers, who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic Faith against his will."

Satan also spreads perplexity and disorder in minds by introducing confusion between Anti-Semitism, which is the detestable hatred of the Jews as a race, and the duty incumbent upon Catholics of combating valiantly for the integral rights of Christ the King and opposing Jewish Naturalism. We see this clearly in the following quotation from the Jewish writer Bernard Lazare: "The Jew is the living testimony of the disappearance of the State based on theological principles, that State which the Anti-Semites hope to restore. From the day a Jew first occupied a public position, the Christian State was in danger. That is perfectly accurate and the Anti-Semites who say that the Jews have destroyed the correct idea

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what a grievous error they commit who hold that such a separation is licit and worthy of approval, especially since it is a question of a nation almost all of whose citizens glory in the name of Catholic. Indeed, if the matter is examined closely, this iniquitous separation, as We have more than once indicated, is the necessary consequence of the theories of the Laicists "(Encyclical Letter, *On the Persecution of the Church in Spain*).

Pope Leo XIII stressed the same divine principle. "The main factor in bringing things to this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, separated and divorced" (Encyclical Letter, *Longinque Oceani, On Catholicity in the United States*).

(Satan's Aims)

of the State could more justly assert that the entrance of the Jews into Christian Society has symbolized the destruction of the State, I mean, of course, the Christian State" (*L'Antisémitisme*, p. 361).

Satan wants us to forget that there is one True Religion, the Supernatural Religion established by Our Lord Jesus Christ, True God and True Man. He wants us also to lose sight of the fact that *there are organized forces* working for the advent of the Natural Messias.

"By the fact that the indiscriminate freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate spouse of Christ is placed on the same level as heretical sects and even as Jewish perfidy" (Pius VII, Letter, *Post tam diuturnas*).

Satan has not left us in doubt about his enthusiasm for the Declaration of the "rights of man" and the principles of the French Revolution of 1789. "Long live Liberty, Equality, Fraternity! That is the favourable time for us" are amongst the expressions used by the possessed children of Illfirt, Alsace. (Cf. *The Devil, his words and actions in the possessed children of Illfirt*, from the official documents).

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SECONDLY

And as a consequence, States and Nations are called upon to acknowledge the right of the Catholic Church, by the voice of the Pope and Bishops, to decide what favours or hinders our most real life, namely, our life as members of Christ. This right of the Catholic Church is known as the *Indirect Power*. It belongs to the Catholic Church as the sole divinely-appointed Guardian of the whole Moral Law, natural and revealed.

"The Church of Christ is the true and sole teacher of virtue and guardian of morals" (Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*).

"The Lord Jesus reigns in *civil society* when the Church holds that position of dignity which was allotted to her by her Divine Author, that of a perfect society, mistress and guide of all other societies" (Pope Pius XI, Encyclical Letter, *Ubi Arcano*, *On the Peace of Christ in the Kingdom of Christ*).

"If the natural law enjoins upon us to love devotedly and to defend the country that gave us birth, and in which we were brought up, so that every good citizen hesitates not to face

(Satan's Aims)

SECONDLY

Satan aims at getting States and Nations to treat with contempt the Indirect Power of the Catholic Church and at setting up the State or the Race as the authority to decide all moral questions. He knows that this means the abrogation of the moral law and that it leads to chaos.

"To create this atmosphere of lasting peace, neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman will be enough, unless in the first place are recognized the sacred rights of natural and divine law. No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless the moral law based on God and conscience first triumphs in the field of economics itself. This is the underlying value of every value in the political life as well as in the economic life of nations" (Pius XI, Encyclical Letter, *Caritate Christi Compulsi*, *On the Troubles of Our Time*).

"He who takes the race, or the people, or the State, or the

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death for his native land, very much more is it the urgent duty of Christians to be ever animated by like sentiments towards the Church. For the Church is the Holy City of the Living God, born of God Himself, and by Him built up and established. Therefore we are bound to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever" (Leo XIII, Encyclical Letter, *Sapientiae Christianae, On the Chief Duties of Christians as Citizens*). "Christ instituted in the Church a living, authoritative and permanent Teaching Authority, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. He willed and ordered, under the gravest penalties that its teachings should be received as if they were His own" (Leo XIII, Encyclical Letter, *Satis Cognitum, On the Unity of the Church*).

"In defining the limits of the obedience owed to the pastors of souls," writes Pope Leo XIII, "but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay further, it is not enough sincerely and firmly to assent to

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form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (Pius XI, *The Persecution of the Church in Germany*).

Lured on by Satan, men talk of restoring order in the world in defiance of or without the help of Christ and His Church. This will only lead to greater chaos: "No human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which in the Middle Ages, ruled that society of nations which was known as Christendom But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of

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doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed in her common and universal teaching and which the Vatican Council declared are to be believed with Catholic and divine faith.

"But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the authority and leadership of their bishops, and above all of the Apostolic See. . . Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also for the same reason to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live From God has the duty been assigned to the Church not only to interpose resistance, if at times the State rule should run counter to religion, but, further, to make a strong endeavour that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of

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rule—the Church of Christ" (Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

Satan tries to persuade young people that the Church is opposed to the form of civil government they prefer. This is not true. "Of the various governments, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone and especially without violating the rights of the Church" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

He tries to persuade them also that the Catholic Church is opposed to all efforts for a country's independence. This also is false. "Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to secure to the State the power of self-government, and to its citizens the greatest possible measure of prosperity" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

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affairs, it follows that the Church cannot give countenance or favour to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good. These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life" (Leo XIII, Encyclical Letter, *Sapientiæ Christianæ, On the Chief Duties of Christians as Citizens*).

THIRDLY

The Unity and Indissolubility of Christian Marriage symbolize the union of Christ and His Mystical Body. This is the foundation of the Christian Family. Our Lord wants His members to cultivate purity and honour virginity, under the guidance of His Immaculate Mother.

"If we wish with all reverence to inquire into the intimate

(Satan's Aims)

The Church, of course, condemns all secret societies which are Satan's happy hunting grounds: "As Our Predecessors have many times repeated, *let no man think that he may for any reason whatsoever join the Masonic sect*, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

THIRDLY

Satan aims at undermining Christian family life, directly by the introduction of divorce and indirectly by the propagation of immorality. The attack on the moral law may be launched under the pretext of the interests of the race. Satan hates the pure, especially the Immaculate Queen of Heaven.

"Oh! if only your country [the United States] had come

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reason of the divine decree [of the indissolubility of marriage], we shall easily see it in the mystical signification of Christian Marriage For, as the Apostle says in his Epistle to the Ephesians (V, 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church, which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation

"God wishes men to be born not only that they may live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man. From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

"But Christian parents must

(Satan's Aims)

to know from the experiences of others, rather than from examples at home, of the accumulation of ills which derive from the plague of divorce! The consequences of this evil have been thus described by Pope Leo XIII in words whose truth cannot be gainsaid: 'Because of divorce the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; the seeds of discord are sown among families, the dignity of woman is lessened and brought down, and she runs the risk of being deserted after she has served her husband as an instrument of pleasure. And since it is true that for the ruin of the family and the undermining of the State, nothing is so powerful as the corruption of morals, it is easy to see that divorce is most injurious to the prosperity of families and of States' (Encyclical Letter, *Arcanum*) Marriages, in which one or the other party does not accept the Catholic teaching or has not been baptised, as is clear to you from wide experience, are rarely

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also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household that the worshippers of God and Our Saviour may daily increase It is theirs to offer their offspring to the Church in order that, by this most fruitful Mother of the children of God, they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart

"All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who

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happy and usually occasion grave loss to the Catholic Church" (Pius XII, Encyclical Letter to the American Hierarchy, 1939).

"The Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for licence; that designs for works of art are shamelessly sought in the laws of *so-called realism*; that the contrivances for a soft and delicate life are most carefully devised; and that all the allurements of pleasure by which virtue may be lulled to sleep are diligently brought into play" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

Satan rejoices at efforts to encourage illegitimacy, on the plea of the needs of the race, and at efforts to corrupt the young. "Every use of the

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before marriage sought in all things what was theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown ; indeed within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life and, worst of all, such parties will find themselves left alone with their own unconquered passions. Let, then, those who are about to enter on married life approach that state well disposed and well prepared, so that they will be able, as far as they can, to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ The religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church. They, therefore, who rashly and heedlessly contract mixed marriages,

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faculty given by God for the procreation of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast on the radio, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided ; divorce, adultery, all the basest vices are either extolled or at least are depicted in such colours as to appear to be free of all reproach and infamy. Books are not lacking which to the number of antiquated opinions, relegate the traditional doctrine of Christian marriage. These thoughts are instilled into men of every class, rich and poor, masters and workers,

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from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation" (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

FOURTHLY

Our Lord wants children educated as Members of His Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint, and observe the order following therefrom in relation to God, themselves and others. Thus is true personality developed.

"For the mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of

(Satan's Aims)

lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid" (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

FOURTHLY

Satan aims at impeding or, if possible, preventing altogether the education of young people of both sexes as Members of Christ. He will favour the Lutheran sectioning off of the Christian from the Citizen (or National) and will endeavour to get educators to strive for success in examinations or in games irrespective of the ordered formation of Christ's Members. He will endeavour to get Catholics thus badly educated into Secret Societies, such as Freemasonry, in order to give them a naturalistic formation and induce them to turn against the Religious Orders of the Catholic Church and against Catholic Education generally.

Satan uses every effort to lower the ideals of future priests and educators and to corrupt the future mothers of families: "Let us spread vice broadcast among the multitude. Let them breathe it through their five

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the youth's entire training ; and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well. To use the words of Leo XIII : 'It is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence ' (Encyclical Letter, *Militantis Ecclesiæ*, Aug. 1, 1897) " (Pope Pius XI, Encyclical Letter, *Divini Illius Magistri*, *On the Christian Education of Youth*). "When one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theatres, there comes to mind the terrible condemnation pronounced by Our Lord upon the corrupters of little ones : 'Whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea'

(Satan's Aims)

senses, let them drink it in and become saturated with it Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters Recently one of our friends, laughing at our projects, said to us : 'To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true ; but since we cannot suppress woman, let us corrupt her along with the Church The best poniard with which to wound the Church mortally is corruption " (Instructions of the Italian Masonic *Alta Vendita* in *L'Église Romaine en face de la Révolution*, by Crétineau-Joly, Vol. II, pp. 128-129).

"Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin, they seduce young people along the ways of evil by glorifying the passions ; they show life under a false light ; they cloud ideals ; they destroy pure love, respect for marriage, affection for the

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(St. Matth., XVIII, 6) From time to time, the Bishops will do well to remind the motion picture industry that, amid the cares of their pastoral ministry, they are under obligation to interest themselves in every form of decent and healthy recreation, because they are responsible before God for the moral welfare of their people even during their time of leisure. Above all, all pastors of souls will undertake to obtain each year from their people a pledge, similar to the one already alluded to, which is given by their American brothers and in which they promise to stay away from motion pictures which are offensive to truth and to Christian morality. The most efficacious manner of obtaining these pledges or promises is through the parish church or school" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism For the true Christian must live a supernatural life in Christ and display it in all his actions Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words,

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family The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to the action of the drama It is therefore one of the supreme necessities of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of mankind This is an obligation which binds not only the Bishops but also the faithful and all decent men who are solicitous for the well-being and moral health of the family, of the nation, and of human society in general" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"And repeatedly, as occasion offered, the Supreme Pontiff has disapproved of and most strongly condemned the immodest fashions in dress which have become customary in our times, even among Catholic women and girls. These fashions are not only gravely opposed to womanly dignity and adornment but tend most unhappily both to the temporal disgrace of such women, and what is worse, to their eternal ruin and that of others as well" (*Instruction on Modesty in Women's Dress*, issued by the Sacred Congregation of the

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to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles, that makes true character, but only constancy in following the eternal principles of justice" (Pius XI, Encyclical Letter, *Divini Illius Magistri, On the Christian Education of Youth*).

FIFTHLY

The Divine Plan for order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members as human persons, and for Unions of owners and workers in Guilds or Corporations, reflecting the solidarity of the Mystical Body in economic organization.

"The law therefore should favour ownership, and its policy should be to induce as many as possible to become owners" (Leo XIII, Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes*).

"As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue does not always suffice

(Satan's Aims)

Council, 12th Jan., 1930).

"Do not think that any precaution can be great enough in keeping the young from masters and schools whence the pestilent breath of the Masonic Society is to be feared. Under your guidance, let parents, religious instructors, and priests having the care of souls, use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

FIFTHLY

Satan aims at the concentration of property in the hands of a few, either nominally in those of the State, that is, in those of the party in power, or in those of the money-manipulators. He knows that, given fallen human nature, this will lead to the subordination of men to production of material goods and to the treatment of all those not in power as mere *individuals*, not as *persons*. For this he favoured Liberalism or Individualism and now favours the reaction against Individualism—Collectivism and Communism.

Satan saw with pleasure the ruin of souls resulting from unbridled Individualism. "Even on Sundays and Holydays, labour shifts were given no time to

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to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose

The Church has no need to disown her past ; it is enough for her, with the co-operation of the real workmen of social organization, to take up again the organizations shattered by the Revolution [the Guilds] and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society, for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition " (Pius X, Letter, *On the Subject of the Sillon*).

"Agriculture is the first and most important of all arts ; so it is also the first and true riches of States To render onerous the conditions of the tiller of the soil tends to restrict his activities and to cripple rural industry " (Pius VII, *Motu Proprio*, Sept. 15, 1802).

"Because sociability is one of man's natural requirements and since it is legitimate to promote, by common effort, decent livelihood, it is not possible without injustice, to deny or to limit, either to the producers or to the labouring and farming classes, the free faculty of uniting in

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attend to their essential religious duties. No one thought of building churches within convenient distances of factories or of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent estranged from Christianity " (Pius XI, Encyclical Letter, *Divini Redemptoris*, *On Atheistic Communism*).

"Very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), the virtue of girls and women, are exposed in modern factories ; if we recall how the present economic régime and, above all, the disagreeable housing conditions prove obstacles to the family tie and family life ; if we remember the insuperable diffi-

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associations, by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life. But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendour, one cannot everywhere impose an identical discipline and structure, which, therefore, can be varied to meet the different temperament of the people and the diverse circumstances of time. But let the unions in question draw their vital force from principles of wholesome liberty, let them take their form from the lofty rules of justice and of honesty and conforming themselves to those norms, let them act in such a manner that, in their care for the interests of their class, they violate no one's rights, let them continue to strive for harmony and respect the common weal of civil society" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

"If private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, namely, the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employ-

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culties placed in the way of a proper observance of holydays Dead matter leaves the factory ennobled and transformed, while human beings are corrupted and degraded" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, On the Social Order).

On the other hand, Satan fans the flames of the Communist reaction and urges on the revolt against God, Our Loving Father. "In the beginning, Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has, therefore, changed its tactics, and strives to entice the multitudes by trickery of various forms Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists of the movement for world amity. Yet at the same time they stir up a class warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments They try perfidiously to worm their way even into professedly Catholic and religious organiza-

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ment and means of livelihood ; if the necessities of life cannot be purchased except at exorbitant prices ; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labour ; if she, too, in the ordinary or even extraordinary labours of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them ; indeed, it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order " (Pope Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

SIXTHLY

The Divine Plan for order calls for a monetary system so arranged as to facilitate the production and exchange of material goods in view of the virtuous life of Members of Christ in happy families.

"The ancient workingmen's guilds were abolished in the

(Satan's Aims)

tions See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived ! *Communism is intrinsically wrong, and no one who would save Christian civilization may give it assistance in any undertaking whatsoever*" (Pius XI, Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*).

"They [the Communists] carry out the *diabolical* programme of wresting from the hearts of all, even of children, all religious sentiment Thus we see to-day, what was never before seen in history, the *satanical* banners of war against God and against religion, brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth" (Pius XI, *Caritate Christi Compulsi, On the Troubles of Our Time*).

SIXTHLY

Satan aims at a monetary system, by which human persons will be subordinated to the production of material goods, and the production, distribution and exchange of material goods will be subordinated to the making of money and the growth of power in the hands

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last [18th] century, and no other organization took their place. Public institutions and the laws themselves have set aside the ancestral religion. Hence by degrees, it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unbridled competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless under a different guise but with the like injustice, still practised by covetous and grasping men. To this must be added the uprise of powerful monopolies, controlling enterprises worked by contract and all branches of commerce; so that a very small number of very rich men have been able to lay upon the teeming masses of the proletariat a yoke little better than that of slavery itself" (Leo XIII, Encyclical Letter, *Rerum Novarum*, *On the Condition of the Working Classes*).

"It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasp-

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of the financiers. He is pleased that money is employed as an instrument for the elimination of the Divine Plan and for the installation of Naturalism.

Satan favours birth-prevention. "And now, Venerable Brethren, We shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent), but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without the consequent burden.

"Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties on the part of the mother or on the part of family circumstances. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who, in exercising it, deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shame-

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ing in their hands, as it were, the very soul of production, so that no one dare breathe against their will At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science, alien to the true moral law, had quickly arisen, whence it followed that free rein was given to human avarice" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*).

The Catholic Church condemns the sin of birth-prevention: "Within these sacred precincts [of the Christian family], children are considered not heavy burdens but sweet pledges of love: no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

But the Catholic Church insists also that social organization must aid married people to fulfil their sacred obligations. "Since it is no rare thing to find that the perfect observance of God's

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ful and intrinsically vicious

"Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible to declare solemnly another doctrine regarding the question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony, exercised in such a way that the act is deliberately frustrated in its natural power to generate life, is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin No difficulty can arise that justifies putting aside the law of God which forbids all acts intrinsically evil" (Pius XI, Encyclical Letter, *Casti Conubii*, *On Christian Marriage*).

"The poorer section of the population have outrun the demand for manual labour they must learn to regulate the expansion of their families as the middle and upper classes have long been doing" (Letter to the *London Times* quoted by Jeffrey Mark, in *The Modern Idolatry*, p. 35).

"Houses for slum dwellers in England cannot be built because the working classes do not have enough money to pay the interest and redemption charges on the loans which are needed to build them. Recent

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commands and conjugal integrity encounter difficulties by reason of the fact that the husband and wife are in straitened circumstances, their necessities must be relieved as far as possible. And, in the first place, every effort must be made to bring about that which Our Predecessor, Leo XIII of happy memory, has already insisted upon, namely, that in the State such economic and social methods should be adopted as will enable every head of a family, to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the 'labourer is worthy of his hire' (St. Luke, X, 7). To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy Writ (Deut., XXIV, 14, 15); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

"Care, however, must be taken that the parties themselves, for a considerable time before entering upon the married life, should strive to dispose of or at least to diminish the material obstacles in their way

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proposals for building such houses at £330 each would involve a rental of something between six and seven shillings a week to pay the interest and provide for repayment of the loan. If the cost were more, the rent could not be paid; if it were less, the houses would probably collapse on the occupants The houses will be guaranteed not to collapse on the occupants for at least as long as the period required for the redemption of the loan" (*The Modern Idolatry*, by Jeffrey Mark, p. 39, published in 1934).

"We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.

"It is the concern of the public authority to make proper provision for matrimony and the family, not only in regard to temporal goods, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity The prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountain-head

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Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds " (Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

FINALLY

Our Lord Jesus Christ wants all His Members to grasp the programme for order laid down by His Father and unite with Himself in the central act of submission to the Blessed Trinity, the Holy Mass. In this sacrifice, the re-presentation of Calvary, all Catholics profess their willingness to respect God's Rights and their readiness to strive, as a united body, to mould society in accordance with Our Lord's programme for order.

"When an organism decays and becomes corrupt, it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again, it is clearly necessary to bring it again under the vivifying action of those same causes. Now, modern society, in its foolhardy effort to escape from God, has rejected the supernatural order and divine revelation. It is thus withdrawn from the salutary efficacy of Christianity which is

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from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens " (Pope Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

FINALLY

Satan wants to confuse and bewilder human beings, so that they may give up the idea that there is an order laid down by God, which they are bound to find out, if they do not know it already, and observe. On account of his relentless hatred of the Supernatural Life, he detests above all the central act of submission to the Blessed Trinity, the Holy Sacrifice of the Mass. He strives to eliminate it wherever he can, and, where he cannot do so, he endeavours to have it treated as a mere formality not intended to influence life. He tries to get the young and inexperienced to accept that they are on the road to happiness, when they neglect the Mass and its significance for life, cast off moral restraint and reject the claims of duty.

On account of his hatred of the Supernatural Life of Grace, Satan has steadily striven to get every country that once acknowledged the essential or *per se* order of the world to reject

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manifestly the most solid guarantee of order, the strongest bond of fraternity, and the inexhaustible source of all virtue, public and private. From this sacrilegious divorce has sprung the trouble which now disturbs the world. Hence modern society, which has gone sadly astray, must re-enter the bosom of the Church, if it wishes to secure its salvation and enjoy peace and prosperity.

"Just as Christianity cannot penetrate into a soul without making it better, so it cannot enter into the public life of a people without establishing order If Christianity transformed pagan society so, after the terrible upheavals which unbelief has brought about in the world, it will be able to put that world again on the right road and bring back to order the states and peoples of modern times. That, however, is not all. The return of Christianity will not be a complete and efficacious remedy, if it does not mean the return to and the sincere love of the One, Holy, Catholic and Apostolic Church. Christianity is incarnate in the Catholic Church. It is identified with that perfect, Supernatural Society, sovereign

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that order and revolt against it. He considers that he has made a notable advance towards his goal when he has succeeded in having other religions placed on the same level as the True Church of Christ. *He is well aware of the anti-supernatural influence of that official attitude on the average member of society.* He knows well that "when error has become incarnate in legal formulæ and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it" (*The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 52).

The decay of the ideas of membership of Christ and of solidarity with Christ in the Mass, of which the Guilds of the Middle Ages were the embodiment in economic life, has proved disastrous for human personality. The attempts to remedy the evils that have arisen as a result of modern disorders do not go to the root of the evil. Power is steadily passing into the hands of the few.

G. K. Chesterton has well depicted some of the results of Satan's triumphs in economic organization. "The modern world began with the problem of the grocer and the grocer's assistant. It is in fact ending with a vast growth of grocers' assistants and no grocer. It must still be emphasized, obvious as it is, that the grocers' assistants have not grown into

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in its own sphere, which is the Mystical Body of Jesus Christ and which has for Visible Head the Roman Pontiff, Successor of the Prince of the Apostles" (Leo XIII, Encyclical Letter, *Parvenu à la 25ième année*).

In the text from the Encyclical Letter, *Immortale Dei*, *On The Christian Constitution of States*, quoted on pages 8 and 9, we have seen that Pope Leo XIII insists primarily on the Rights of God. The essential (or *per se*) order of the world, the order which God wants, demands the acknowledgement of these Rights. Hence "we are bound absolutely to worship God in that way which He has shown to be His will" and "the Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion."

He then mentions what is secondary and accidental (*per accidens*). "The Church does not," he says, "condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a sort of sanction for each kind of religion having its place in the State." Then towards the end of the same Encyclical, he

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grocers. They have all remained assistants; only instead of assisting a humble human grocer, with a soul to be saved, they are assisting the International Stores or the Universal Provision Department. In other words, the servants have not become masters. They remain servants: only they are like those slaves that were held to public service in pagan antiquity; they have personal servants over them, but only an impersonal master over all. Now, very broadly, one idea in the Guild is that the grocer's assistant should grow into a grocer. For that purpose, it is obviously necessary to preserve a large number of equal and independent grocers. It is necessary to prevent these grocers from being bought out or sold up by the stores or the Super-Grocer. With this object the Guild deliberately checked certain forms of competition, protected the weaker brethren

"Chaucer mentions several Master craftsmen, evidently attached to a Guild, as going on his Canterbury Pilgrimage; he mentions, for instance, a Dyer and a worker in tapestry. If we compare the first with the huge development of the modern Dye Industry, we shall recognize at once the main distinction I mean. More and more people may have come to work in dye factories; more and more processes may have been invented And although for some time the logic of Capitalism produced worse and worse con-

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urges all Catholics to work for this return to order. "First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church . . . to endeavour to bring back all civil society to the pattern and form of Christianity We have described."

"The law of Christ ought to hold sway in human society, and in communities, so as to be the teacher and guide of public as well as of private life. This being divinely appointed and provided, no one may resist with impunity, and it fares ill with any commonwealth in which Christian institutions are not allowed their proper place . . . The law of Christ is always to be sought from the Church, and therefore, as Christ is for men the way, so likewise the Church is the way, He in Himself and by His proper nature, she by His commission and by a share in His power . . .

"The security of the State demands that it should be brought back to Him from whom it ought never to have departed, to Him who is the way, the truth, and the life, not for individuals only but for human society as a whole.

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ditions, the wisdom of Capitalists (following on the courage of Trades Unionists) may now produce (or pretend to produce) better and better conditions. But they produce better and better conditions for servants; they do not attempt to produce a Guild, which is a fraternity of masters . . .

"There rode in the cavalcade in Canterbury, along with the Dyer, the more conspicuous figure of the Doctor . . . The Doctor still exists as a roughly recognizable figure. The Dyer has totally disappeared . . . The reason why the Doctor is recognizable, and the Dyer unrecognizable is perfectly simple. It is that the Doctors not only were, but still are, organized on the idea of a Medieval Guild . . . The British Medical Council, which is the Council of a Guild . . . does what a Guild was supposed to do. It keeps the doctors going; it keeps the doctors alive; and it does prevent one popular quack from eating all his brethren out of house and home. It sets limits to competition; it prevents the growth of monopoly. It does not allow a fashionable physician in Harley Street to destroy the livelihood of four general practitioners in Hoxton. It does not permit one professional man to buy up all the practices, as one grocer can buy up all the grocers' shops . . . The Guild principle has in fact saved the doctor . . . as a separate social figure . . . But it is the tendency of all

The Kingship of Christ and Organized Naturalism

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Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him as do all its members. All the elements of the commonwealth : legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the palace, all must be made to come to that fountain and imbibe the life that comes from Him " (Pope Leo XIII, Encyclical Letter, *Tametsi, On Christ Our Redeemer*).

Thus there will be peace on earth for men of good will and the happiness that can be ours on our way to full union with the Blessed Trinity in Heaven.

Our Lord ever seeks to unite men in love of His Father.

(Satan's Aims)

the separate social figures, falling into modern monopolist and impersonal tendencies, to disappear altogether. Standardization lowers the standard of personality and independence in all the types and trades " (*Chaucer*, by G. K. Chesterton, pp. 70-75). This remnant of the Guild idea is now being threatened with extinction by centralized financial control through compulsory Health Insurance, etc.

Satan ever seeks to separate men from Christ and lead them on to hatred of God, Our Father, and so to despair. He urges to revolt against the order of the world and, when the inevitable disillusionment comes, he suggests that there is no order and that all is hopeless.

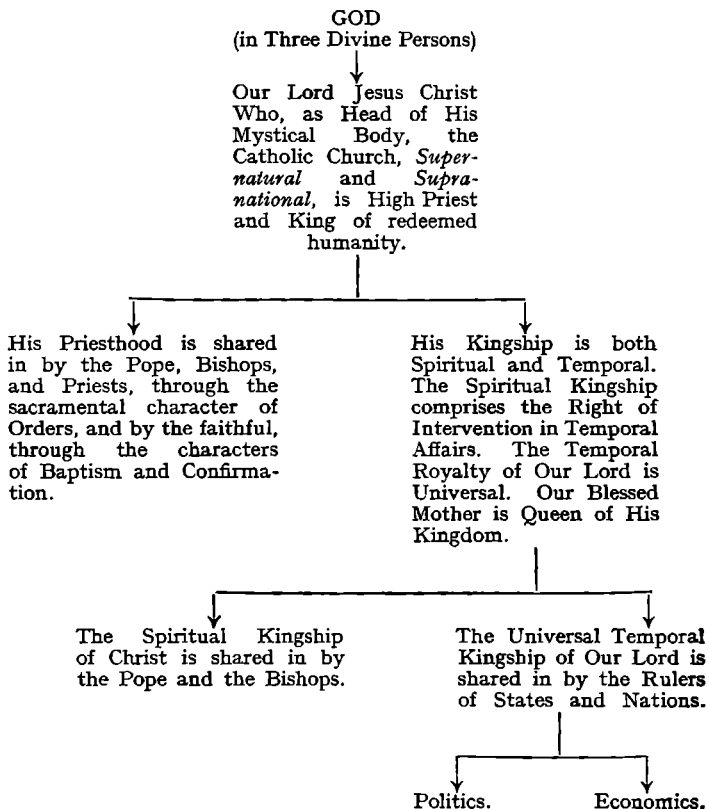
" If our age in its pride laughs at and rejects Our Lady's Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it but have also used it at all times as a most powerful weapon to overcome the devil, to preserve the purity of their lives, to acquire virtue more zealously, in a word to promote peace among men " (Pope Pius XI, Encyclical Letter, *Ingravescentibus Malis, On the Holy Rosary of the Blessed Virgin Mary*).

CHAPTER II.

The Kingship of Christ in its Integrity

THE DIVINE PLAN FOR ORDERED SOCIAL LIFE

THE Divine Plan for the organization of human society may be represented diagrammatically as follows :—



WE can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the spiritual Kingship of Christ. Thus the natural or temporal Common Good of States came to be sought in a manner calculated to favour the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in Three Divine Persons.

Accordingly, the Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the Supernatural Life of Christ. Then, and only

then, could the Kingdom of God in its *integrity* or the rule of Christ the King in its integrity, be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is *permeated* with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures in harmony with it are evolved.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons.

First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others.

Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel, as the saints reflected some of the infinitely imitable holiness of Christ.

Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the Rights of God proclaimed by Our Lord Jesus Christ and to diffuse Naturalism.

Naturalism consists in the negation of the possibility of the elevation of our nature to the *Supernatural* Life and order, or more radically still, in the negation of the very existence of

that life and order. In our day owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined, therefore, as the attitude of mind which denies the reality of the Divine Life of Grace and of our Fall therefrom by Original Sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this Life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the Rights of God. "About the 'rights of man' as they are called," wrote Pope Leo XIII, "the people have heard enough: it is time they should hear of the Rights of God."¹

"The claim to withdraw the public life of States and Nations from subjection to God and His law," wrote Cardinal Pie, "is the dominant error and the capital crime of this [19th] century."²

Cardinal Mercier in the 20th century proclaimed that the terrible war of 1914-1918 was the punishment of this error and this crime. "In the name of the Gospel," he wrote, "and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by men, in order to include them in the same scepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God's chastisements on society."³

¹ Encyclical Letter, *Tametsi, On Christ our Redeemer*. In this Letter, Pope Leo XIII insists that the true rights of man are based upon his duties to God. Without due recognition of the Rights of God through Our Lord Jesus Christ, man's rights will not long be recognized. "Just as mankind could not be freed from slavery," he writes, "but by the sacrifice of Christ, so neither can it be preserved but by His power."

² *The Kingship of Christ according to Cardinal Pie of Poitiers* (1815-1880), p. 48.

³ Pastoral Letter (1918), *The Lesson of Events*.

CHAPTER III.

Organized Opposition to the Kingship of Christ and to Our Supernatural Life

THE ORGANIZED FORCES.

THERE is unorganized opposition to the Supernatural Life in each one of us, owing to the Fall. This unorganized opposition of individuals inevitably leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast organized forces. But the fact that there exists concerted anti-supernatural action on the part of organized bodies is so far removed from the preoccupations of the average Catholic that it needs to be specially stressed and its aims made clear.

We have seen that social organization is meant to be permeated with the reality of the Supernatural Life of the Mystical Body of Christ, in view of aiding us to bring our daily life into harmony with our protestation of loyalty to the Blessed Trinity in Holy Mass, in union with Christ as Priest. By this permeation of society with the reality of membership of Christ, the Kingship of Christ in its integrity is acknowledged. We have also seen that, conversely, assistance at Mass, in union with Christ as Priest, urges us to strive to realize the Kingship of Our Lord in its integrity, in a Christian framework of society. The Christian framework of society is destined, not only to aid us in attaining union with Christ, but to serve as a bulwark against the assaults of the forces organized against our Supernatural Life. These forces are three in number, one being invisible, the other two visible.

The invisible host is that of Satan and the other fallen angels, while the visible forces are those of the Jewish Nation and Freemasonry. The Jewish Nation is not only a visible organization, but its naturalistic or anti-supernatural character is openly proclaimed, by its refusal to accept the Supernatural Messiah and by its looking forward to a naturalistic messianic era. The Masonic Society or group of Societies is a visible organization, but its naturalistic and anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of

its end, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry. Both of these visible societies, however, make use of subterfuge and secrecy in their *modes* of action against the Supernatural Life of the nations of the world. Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation in the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ.

Needless to say, the efforts of these anti-supernatural forces do not suffice to account for everything in history, for the causes of historical events are very complex. But if these forces are left out of account, modern history becomes a puzzle. The art of manoeuvring human beings towards a certain goal, without their being aware that they are being so manoeuvred, has been brought to a pitch of perfection never before attained. The control of money facilitates the acquisition of the power to influence all the technical agencies for the formation of public opinion—the Press, the Radio and the Cinema. Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and having very hazy notions about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order. They are not accustomed to think that they must co-operate with other young Catholics for Our Lord's programme, that they must, for example, get control of the Cinema and prevent it from undermining the Catholic concept of marriage and Catholic family life. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, so that Catholics that stand for integral Christianity can always count on finding other Catholics in the opposite camp.

THE INVISIBLE ORGANIZED FORCE—SATAN AND HIS FELLOW-DEMONS

Satan everywhere combats and everywhere seeks to eliminate the Supernatural Life of Grace, participation in the Life of the Blessed Trinity. His act of rebellion was a refusal to depend on the Blessed Trinity for his happiness and perfection. By that act he not only forfeited the Life of Grace but declared war on it. The whole being of that pure spirit, all that relentless, untiring energy, of which we, poor creatures of nerves and muscles, cannot form an adequate idea, is always and everywhere directed against submission to the Blessed Trinity in supernatural love. We change our minds and we need sleep and rest. With Satan it is not so. Satan's sin was a refusal to accept the truth that, for the perfection and happiness of his being, he should depend upon God and not upon himself alone. He wanted to get rid of the dependence and subjection which were inseparable from his condition as creature. The result was an eternity of misery.

All the frightful energy, then, of Satan's hatred is specially directed against the Holy Sacrifice of the Mass, which is the renewal of the expression of submission of Calvary. Arrayed with him and animated with the same hatred, is an army of invisible satellites of the same nature. Forgetfulness of these facts makes it hard for people who read only the newspapers and frequent the cinema, to understand, for example, the hatred of the Mass and of the priesthood displayed by the Communist and Masonic "Democracy" of Spain. Even the formation given by "Moscow" does not suffice to account for it.¹

We must distinguish between the end Satan had in view in the Crucifixion of Our Lord and the purpose he now has in view in directing and provoking attacks on those who celebrate Mass and those who assist thereat. Satan urged the leaders of the Jewish Nation to get rid of Our Lord, for he was conscious of the presence in the Man, Christ Jesus, of an exceptional degree

¹ Cf. *The Rulers of Russia*, in which some of the documentary evidence is given, which proves that the Jews are the real controlling force in Russia.

of that Supernatural Life which he hates, but he did not want to enter into the Divine Plan for man's return to order. His pride, however, obscured his vision of God's way of proceeding. By his action on the minds and wills of the leaders of the Jewish Nation and again on the passions of the crowd, disappointed and disillusioned at the sight of the acclaimed liberator of Israel discomfited and helpless, he prepared the way for the sublime display of obedience and humility of the God-Man on Calvary. The demons did not know that the act of submission of Calvary meant the return of order to the world, by the restoration of the Supernatural Life of Grace to the human race.

St. Paul insists that "if they [the princes of this world] had known it, they would never have crucified the Lord of Glory" (I Cor., II, 8). St. Thomas writes: "If the demons had been perfectly certain that Our Lord was the Son of God and had known in advance what the effect of His Passion and Death would be, they would never have had the Lord of Glory crucified."¹ But they are quite well aware of the meaning of the Mass. All their efforts are directed towards preventing its celebration, by exterminating the priesthood, and towards thwarting its effects by limiting it to the rôle of a rite bereft of significance for men's social life, political and economic. If Satan cannot succeed in doing away with the one acceptable act of worship, he will try to restrict it to the minds and hearts of as few individuals as possible. One has only to look at the world to see how far he has succeeded since the French Revolution.

¹ I^a P., Q. 64, art. 1, ad 4. Cf. III^a P., Q. 44, art. I, ad 2.

Cf. also the following extract from the Sermon of Pope St. Leo the Great, which is read in the Second Nocturn of the Office of Palm Sunday: "If the proud and cruel enemy of God and man had been aware of the merciful design of God, he would have tried to soften the minds of the Jews rather than have sought to stir up their unjust hatred, lest in attacking the liberty of action of the One Who was not in his debt, all his human captives should be set free. The malignity of his mind kept him from grasping the truth. He got the Son of God condemned to death and that condemnation became a remedy for the fall of the human race." Satan's disordered pride prevented him from understanding the ordered self-sacrificing humility of God become Man.

Historically, there has been a noticeable difference between the mode of procedure adopted by Satan for the elimination of the Supernatural Life from Protestant and from Catholic countries. In Protestant countries, on account of the public official rejection of the Divine Plan for order in the world, the gradual ousting of the remnant of Our Lord's doctrine from the organization of the public life of the countries is inevitable. Thus, as the advent of Naturalism in these countries is only a question of time, forcible steps have not in general been taken to uproot the past. Satan can afford to bide his time, so to say. That does not mean, however, that these countries may not be called upon to endure the agony of revolution. Satan's hatred of belief in the Divinity of Our Lord, his fear of even the possibility of a return to the Mass, the longing of the Jewish Nation for the future Messianic Age, any one of these may be responsible for a renewal of violence in the effort to uproot every vestige of Christianity.

In Catholic countries, however, violent revolution is always aimed at, in order to get rid of the existing social structure, in which the Kingship of Christ is respected, and so to install Naturalism. Profanation of the Blessed Eucharist has, on many occasions at least, been part of the preparation of apostate Catholics to be fitting instruments of revolution or of anti-supernatural legislation.¹

¹ Cf. *The Mystical Body of Christ and the Reorganization of Society*, Chapter VII.

CHAPTER IV.

The Organized Naturalism of the Jewish Nation

THE ONENESS OF THE DIVINE PLAN FOR ORDER.

WE have seen the oneness of the Divine Plan for order in the world. This great truth needs to be stressed, for the age-long struggle of the Jewish Nation against the Supernatural Life of the Mystical Body of Our Lord Jesus Christ, that is, the Naturalism of the Jewish Nation, does not stand out as clearly in the minds of Catholics to-day as it did in former ages. Again and again, the Popes have insisted upon the fact that the Catholic Church is the ark of salvation for all. For example, Pope Pius IX spoke of those who would be saved through invincible ignorance of the true religion of Christ, but he urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever."¹

The order of the world, then, demands the acceptance by all men of the Supernatural Life, which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order.² The Unique Source of that Life is Our Lord Jesus Christ, and human beings are intended to receive communication of that Life by being incorporated into Him through membership of the supernatural society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life so as to allow Our Lord to manifest His treasures of supernatural sanctity in every clime and in every latitude.

We must now study more closely the significance of Jewish Naturalism. There is need for clear thinking in this connexion.

¹ Allocution, *Singulari quadam* (9th Dec., 1854); Encyclical Letter, *Quanto conficiamur moerore* (1863). With regard to invincible ignorance, cf. Denzinger, 1467.

² Cf. I^a II^æ, Q. 109, a.3.

We must distinguish accurately between opposition to the domination of *Jewish Naturalism* in society and hostility to the *Jews as a race*. The latter form of opposition, namely, hostility to the Jews as a race, is what is designated by the term, Anti-Semitism, and has been more than once condemned by the Church. The former opposition is incumbent on every Catholic and on every true lover of his native land.

CONSEQUENCES OF THE JEWISH NATION'S REJECTION OF THE SUPERNATURAL MESSIAS.

The Jewish nation was chosen by God to maintain acceptable worship of the One True God, in preparation for the coming of Him Who was to re-establish order in the world by the restoration of Supernatural Life. The Jewish Nation was at the same time destined to be the source of the *individuality* of the Supernatural Messias to come. His *Personality* was to be from on high. Our Lord Jesus Christ, the Supernatural Messias, True God and True Man, is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David.

Two of the essential points in His preaching roused the stubborn hostility of the leaders of the Jewish Nation.¹ They refused, firstly, to accept that the Supernatural Life of His Messianic

¹ "The Pharisees who formed the dominant sect in the last years of the political existence of our nation brought about a veritable religious revolution amongst the Jews who followed them. To the Church of Jesus Christ, which is the development of the historical Synagogue of Israel, to that Church which had its origin in Jerusalem and had at first no adherents other than the descendants of Abraham, the proud and perverse Pharisees set up in opposition a false *foreign* Synagogue, founded on traditions of their own fabrication and on arbitrary interpretations and hair-splitting decisions, dictated by their hypocritical zeal (of. St. Mark, VII, 9 and St. Matthew, XV, 9). This has been for our unhappy nation 'a root bringing forth gall and bitterness' (Deut., XXIX, 18)" (*De L'Harmonie entre l'Eglise et la Synagogue*, by the Catholic ex-Rabbin Drach, Vol. II, p. 484). Cf. Mgr. Landrieux, *L'Histoire et les Histoires dans la Bible*, pp. 76-110.

Kingdom was higher than their national life and, secondly, they utterly rejected the idea of the Gentile Nations being admitted to enter the Messianic Kingdom, on the same level as themselves. Thus they put their national life above the Supernatural Life of Grace, and set racial descent from Abraham according to the flesh on a higher plane than spiritual descent from Abraham by faith.¹ Having put their race and nation in the place of God, having in fact deified them, they rejected the Supernatural Messiah and elaborated a programme of preparation for the Natural Messiah to come. "Our Lord spoke a heavenly language to them [the Jews]," writes the great Jewish convert, Father Libermann, C.S.Sp., "and they interpreted his words in mean and ignoble fashion, according to their low and narrow ideas. Their souls were half-brutalized by sin and the domination of sense-life, with the result that they were incapable of grasping heavenly things."²

JEWISH NATURALISM.

The Jewish ideal of a future Messianic Age is, therefore, opposed to the real order of the world in a twofold manner.

In the first place, the Jewish Nation opposes the Divine Plan for the union of all nations in the Catholic Church, the Mystical

¹ G. K. Chesterton sums up the deification of the Jewish race and nation by the Jews as follows: "There are Jewish Mystics and Jewish sceptics; but about this one matter of the strange sacredness of his own race, almost every Jewish sceptic is a Jewish Mystic" (*The End of the Armistice*, p. 86). It is not strange that the Jews should come to deify their race, since they have rejected the Divine Plan for order. It is the inevitable alternative. It is, however, strange in the sense that it is a terrible proof of the weakness of human nature since the Fall. Of course, the Jewish race will always remain the race from which the Redeemer sprang and, as such, is especially dear to His Sacred Heart. That is the "sacredness," which they, as a race, despise and reject.

² *Commentary on St. John's Gospel*, p. 374.

Body of Christ. The Catholic Church is supernatural and by the aid of the Supernatural Life of Grace, can work at eliminating the particular form of selfishness of each nation, so that the union of all may be achieved in a manner perfectly respectful of the variety of national qualities and characteristics. God wanted the Jews as a people to accept His only-begotten Son and be the heralds of the supernatural, supranational Life of His Mystical Body. They were thus offered the privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. Their pride or lack of humility and docility caused them to set their faces against God. When they refused to enter into His designs, God permitted the crime of deicide and, by the supreme act of humble submission of Our Lord on Calvary, the Life of Grace was restored to the world. Calvary, however, was a consequence of the refusal of the Jews to submit humbly to God the Father and accept His Son.

In his Commentary on St. Matthew, XXVI, 39, St. Thomas quotes the opinion of St. Jerome that Our Lord, by His Prayer in the Garden of Gethsemani: "My Father, if it be possible, let this chalice pass from me," asked to have the redemption of the world accomplished without the crime of the Jews, His own people, but bowed down to what His Father was permitting, namely, the abuse of their free will by that people, with all its dire consequences for Himself and for His Mystical Body: "Nevertheless not as I will, but as thou wilt." The Jews freely rejected Christ before Pontius Pilate, as they freely reject Him to-day. God the Father drew good out of evil then, as He does to-day, but the rejection was and is against the order of the world, and therefore evil.¹ The *per se* order or order desired

¹ These great truths must be emphasized in face of such blasphemies as the following: "As a matter of fact, if, as Christianity teaches, the only-begotten Son of God was to be crucified as vicarious atonement to save the sinful world and God used the Jew as a vehicle to bring about the Crucifixion, why blame the Jew? The fault rests with God" (*Judaism in the War of Ideas*, by Harry Joshua Stern, p. 100).

by God in accordance with His infinite holiness, was that the Jewish Nation should receive Christ as true God and true Man and put their natural qualities at His disposal for the undoing of the effects of original sin. The *per accidens* order, or order consequent on God's permitting the Jews freely to prefer their national life to the acceptance of the Divine Plan, is the one in which, in actual fact, the combat against original sin has been waged, with the Jews in the forefront of the naturalistic or anti-supernatural army.

The Jewish ideal of a future Messianic age is opposed to God's Plan in a second way. The Jews reject the Supernatural Messias and His supranational Kingdom, while they continue to look for another Messias. This means that they look for a Messianic age which must of necessity be purely natural. Whether this Messias be taken to be an individual or the race, it means that the Jews, as a nation, must strive to impose their particular national form on other nations. This imposition of the Jewish national *form* inevitably spells decay for other traditional national forms. The imposition by any nation of its national *form* on other nations leads to the decay of the other nations, and this is all the more emphatically the case when the attempted imposition is accompanied by the rejection of the one true order of the world which can be achieved only through Our Lord Jesus Christ. The Jewish Messianic ambition, therefore, contains a twofold source of corruption and decay for other nations. It *corrupts* the national life on the *natural* level, and by its *opposition* to the *Supernatural Life* coming from Our Lord Jesus Christ, it rejects that succour, by which alone, human life, individual and national, can be lived in order.

The Jewish ideal is interpreted differently by different Jews. The orthodox Jews want to return to Jerusalem, to rebuild the temple and to reinstitute their worship, while awaiting the coming of a personal Messias. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messias.¹ But they believe in the advent of a Messias in the sense of a Messianic Age which will

¹ Cf. *Campaigners for Christ*, by David Goldstein, p. 30.

come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, *L'Antisémitisme*, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this (nineteenth) century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of High Finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the Supernatural Life coming from Our Lord Jesus Christ, who, according to them, attempted to turn aside the Jewish nation from its destined goal.

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the Supernatural Life of Grace is poured out upon us all by Our Lord, even upon those who reject Him. It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the Supernatural Life in society and will be an active ferment of Naturalism. The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants. It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the Supernatural Life which God wishes to see in every soul, and so be good with the goodness God wants, but *objectively*, the direction he is seeking to give to the world is opposed to God and to that Life, and, therefore, is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the Inner Life of the Blessed Trinity. No Jew, in virtue of what he *objectively* stands for, is supernaturally good as God wants him to be.

Where the Jews are powerful, they openly attack the Super-

natural Messiah and the Supernatural Life of Grace which comes from Him. In countries where they are only advancing to power, they content themselves with desupernaturalizing the observances and customs which have sprung from acceptance of the Supernatural Messiah. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack can be begun.

The opposition between the Supernatural Messiah and the Natural Messiah is in the very nature of things. According to the Divine Plan, it is only through acceptance of Our Lord Jesus Christ as the true Messiah that we can live our lives as the objective order of the world demands. The Jews, as a nation, have refused to accept the Supernatural Messiah, God Himself, who came into His own world to restore our most real Life, and they still look forward to another Messiah. Therefore, it is absurd and confusing to speak of the opposition of the Jewish Nation to the Supernatural Messiah as a plot or a secret conspiracy, for, not only is it clear to us, but the Jews themselves proclaim it openly. It is true that the Jews work with abnormal secrecy, and in the Masonic Association they have a powerful secret auxiliary force working for Naturalism, but their opposition as a nation to the Supernatural Messiah and to Supernatural Life is not a secret. Accordingly, when Mr. Belloc ridicules the account of Jewish opposition to Christianity, as a vast age-long plot culminating in the contemporary Judaeo-Bolshevik Russian Revolution, he misses the all-important point of the opposition between organized Naturalism and the Supernatural.¹

Opposition to the order God has established in the world has led inevitably to decay in belief in God among the Jews, as well as to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message.

¹ Cf. *The Jews*, by Hilaire Belloc (First Edition, p. 168). In this book, Mr. Belloc does not deal with the Jewish question from the standpoint of Jewish national opposition to the Divine Plan for order through the Mystical Body of Christ. This detracts from the value of the book.

It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik Revolution and of the Red Government of Spain thus find their explanation.

"The case of governments," wrote Pope Leo XIII, "is much the same as that of individuals: they also must run into fatal issues, if they depart from the way Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, consubstantial and co-eternal with the Father, who with the Father is one."¹

Pius XI is just as explicit as Leo XIII. "No belief in God," he writes, "will in the long run be preserved pure and genuine, if it is not supported by belief in Christ Belief in Christ will not be preserved true and genuine, if not supported and protected by belief in the Church, the pillar and the ground of truth (I Timothy, III, 15). Christ Himself, God praised forever in the ages, has erected this pillar of faith. His command to hear the Church (St. Matthew, XVIII, 17), to hear His words and commandments (St. Luke, X, 16) in the words and commandments of the Church, is meant for the men of all times and places The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of human regulations, sooner or later leads the individual and the community to moral destruction."²

¹ Encyclical Letter, *Tametsi*, On Christ Our Redeemer.

² Encyclical Letter, *Mit brennender Sorge*, On the Persecution of the Church in Germany.

In the Encyclical Letter, *Divini Redemptoris*, the same Pontiff wrote: "Everything must crumble that is not grounded on the one corner stone which is Christ Jesus."

The Kingship of Christ and Organized Naturalism

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish Nation and its leaders than to others, for they have rejected greater graces and turned against God with dire ingratitude. They are Our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and their fellow-men. The Kabbala contains, chiefly, but not exclusively, the divagations from order with regard to mystical union with God and the growth of the spiritual life. The Talmud contains, chiefly, but not exclusively, the deviations from right order concerning social relations with non-Jews.¹

THE PRIMARY ALLEGIANCE OF THE JEWS.

Read in the light of what has been written, the following observations will help one to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these States.

The members of the Jewish nation, while retaining their allegiance to their own nation, are also citizens of other nations. Given the Messianic aspirations of their own nation, they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, means for advancing the domination of their own people. That Christ should reign over nations, in order that the influence of His Supernatural Life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their Naturalism. They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for

¹ For the development of the ideas outlined here, cf. *The Mystical Body of Christ and the Reorganization of Society, Part II.*

the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian State, their rôle thereat would be proportioned to the importance of that State, but when they assist as secretaries of Lloyd George and Clemenceau and adviser of President Wilson, then we know that English, French and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French and Americans are destined by God to be subject to it.

The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations, but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the Supernatural Messiah already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is a citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a programme of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the Supernatural Messiah, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messiah to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messiah.¹

¹ It is well to call attention to the fact that the Balfour Declaration of Nov. 2nd, 1917, allows Jews to be citizens of the Jewish State in Palestine and also citizens of other States. For non-Jews, citizenship is restricted to one State. Why should Jews be permitted to be citizens of two States and to utilize their favoured position to prepare for their naturalistic Messianic age?

Contrasting Programmes.

Programme of Christ the King through His Mystical Body, the Catholic Church.

FIRSTLY

(I) *The Catholic Church, Supernatural and Supranational, is the One Way established by God for the ordered return of human beings to Him. All States and Nations are bound to acknowledge it as such, and all men of all nations are called upon to enter it as Members of Christ.*

SECONDLY

(II) *The Catholic Church is the sole divinely-appointed Guardian of the whole moral law, natural and revealed.*

THIRDLY

(III) *Christian Marriage, the foundation of the Christian Family, as the Symbol of the union of Christ and His Mystical Body, is One and Indissoluble.*

FOURTHLY

(IV) *Children must be educated as Members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.*

Programme of the Jewish Nation since the rejection of Christ before Pilate and on Calvary.

FIRSTLY

(I) *The Jewish Nation, under the Natural Messias, will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the Supernatural Life that comes from Christ.*

SECONDLY

(II) *The Jewish Nation, under the Natural Messias, will decide what is moral and what is immoral.*

THIRDLY

(III) *Divorce and Polygamy will take the place of Christian Marriage.*

FOURTHLY

(IV) *As the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the Supernatural Life of Grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish Nation and non-Jewish nationality must not conflict with Jewish world-wide supremacy.*

FIFTHLY

(V) *Ownership of property* should be *widely diffused*, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

SIXTHLY

(VI) *The Monetary System* of a country is meant to be *at the service of production* in view of the virtuous life of Members of Christ in happy families.

FIFTHLY

(V) Complete *Socialization of property*, either in the form of ownership of everything by the State, or by the relatively few financiers who control the State, must be aimed at. *Ownership of property*, especially in land, makes for independence, so it must be eliminated.

SIXTHLY

(VI) Money is the instrument by which State-control or State-socialization is brought about. Instead of the correct order of finance for production and production for Members of Christ, *men must be subservient to production and production to finance*. State-control can be maintained by means of financial control.

As family life is central and vital in social organization, it may be well, as an illustration of the above contrast, to quote an expression of the Jewish attitude towards marriage. *The Jewish Chronicle* (11/6/1937) stated the Jewish standpoint towards marriage as follows : "Jewish law has no use for theories about the indissoluble marriage tie . . . Marriage is, in the Jewish view, just a civil transaction or social contract between human beings and, as such, liable to be abrogated if the agreement fails. The Jewish standpoint on divorce is, in a word, both humane and rational."

CHAPTER V.

The Naturalism of Freemasonry

NATURALISM AND SUPERNATURALISM.

WE have studied the opposition to the Mystical Body of Christ of the Jewish Nation, the non-secret organized naturalistic force. Let us now turn to the secret organized naturalistic force, Freemasonry. The Masonic society or group of societies, is, as has been already remarked, a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. Relatively few of its members are aware of the naturalism or anti-supernaturalism of its end, as well as of its ritual and symbolism. Let us make clear, first of all, what we mean by the Naturalism of Freemasonry.

I. *Supernaturalism* affirms that the Life of Grace, participation in the Life of the Blessed Trinity, is infinitely higher than the natural life of human reason and that the unique Source of that Life in the existing order, is Our Lord Jesus Christ. The loss of Supernatural Life through the fall of the first Adam has been repaired through membership of the Mystical Body of the Second Adam. *Naturalism* on the contrary, affirms that our highest life is the life of reason, and, consequently, denies that there has been any such thing as a fall from, or a loss of, Supernatural Life.

II. *Supernaturalism* affirms, as is logical, that it is only through cultivation of our membership of Our Lord's Mystical Body that we can be good men and true, as we ought to be. *Naturalism*, also logically, affirms that it is a matter of indifference whether one invokes Our Lord Jesus Christ, or Mahomet or Buddha, or nobody at all.

III. *Supernaturalism* teaches that the Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting that ordered love of country and native-land must be sedulously cultivated. The *naturalistic mentality*, on the contrary, insists that the highest social organization is the individual State, or the whole group of States, tending to coalesce into a world State.

IV. The Catholic Church will aim at permeating all social

life, political and economic, with the spirit of the Mystical Body. The State or group of States aimed at by Naturalists will aim at eliminating every vestige of Supernatural Life from social organization.¹

In this chapter we shall prove the Naturalism of Freemasonry, in the first place, from the Papal Encyclicals, beginning with the Encyclical Letter of Pope Leo XIII, *Humanum Genus*, which is specially devoted to the subject; and secondly, from Anderson's Constitutions, the oldest official publication of the English Grand Lodge.

THE NATURALISM OF FREEMASONRY ACCORDING TO THE PAPAL ENCYCLICALS.

THE ENCYCLICAL LETTER, *HUMANUM GENUS*.²

Encyclical Letter of His Holiness Pope Leo XIII on Freemasonry.

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See, Pope Leo XIII

Beloved Sons, Health and Apostolic Benediction.

THE TWO CAMPS.

AFTER the human race, through the envious efforts of Satan, had had the misfortune to turn away from God, who had created it and bestowed on it the Supernatural Life of Grace

¹ "What *Naturalists* or *Rationalists* aim at in philosophy, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth" (Encyclical Letter of Pope Leo XIII, on *Human Liberty*).

² All the Papal Documents quoted in this chapter have been translated from the originals as contained in the editions de la Bonne Presse, Paris. Cross headings have been added in the translation of the Encyclical Letter, *Humanum Genus*, for the sake of clearness.

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and other heavenly gifts, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ, and all who wish to belong to it sincerely and in a manner worthy of salvation must serve God and His Only-Begotten Son with all the vigour of their minds and all the strength of their wills. The latter is the kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law, and in many ways either show contempt for God or openly revolt against Him.

St. Augustine had a clear vision of these two kingdoms, and he accurately described them under the image of two States with laws diametrically opposed, because of the completely divergent ends to which they tend. In a few concise and well-chosen phrases, he indicated the efficient cause of each as follows : "Two loves have formed two cities : the love of self, reaching to contempt of God, an earthly city ; the love of God, reaching to contempt of self, a heavenly one."¹

While the two armies have always been engaged in conflict down the ages, the equipment of the combatants and the mode of warfare have varied considerably, as well as the force and vigour of the opposing forces. In our day, however, the partisans of evil seem to be drawing closer together and, as a body, appear to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused and strongly organized association known as Freemasonry. No longer concealing their designs, they are now with the greatest audacity, preparing to rise up against God Himself. They are planning the utter destruction of Holy Church publicly and openly, with the intention of completely despoiling the Christian nations of the benefits procured for them by Jesus Christ, Our Saviour, if that were possible. Afflicted by the sight of those evils, We feel Ourselves frequently constrained by the charity

¹ *The City of God*, Book XIV, C.17.

which presses Us, to call upon God and cry : "For lo, Thy enemies have made a noise : and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. They have said : 'Come and let us destroy them, so that they be not a nation.' "¹

In the face of such a crisis, when so pitiless and so persistent a warfare is being waged on the Catholic name, it is Our duty to indicate the danger, to point out the enemies of Christ, and to withstand, as far as in Us lies, their plans and their designs, lest the souls committed to Our care should be lost for all eternity. We are bound to strive, too, that the Kingdom of Jesus Christ, of which We have received the charge, may not only survive and hold its own, but may extend its boundaries ever wider and wider over the whole earth.

PREVIOUS CONDEMNATIONS OF FREEMASONRY.

The Roman Pontiffs, Our Predecessors, ever vigilant and solicitous for the safety of the Christian people, promptly detected the presence of this dangerous enemy and its designs, as soon as it came out of the darkness in which it had been secretly plotting. Looking far ahead into the future they raised the alarm and enjoined on both rulers and peoples to be on their guard and not to allow themselves to be ensnared by the tricks and devices prepared for their deception. The first warning of the danger was given by Pope Clement XII in the year 1738.² The Constitution promulgated by this Pope was confirmed and renewed by Pope Benedict XIV.³ Pope Pius VII followed in the footsteps of these two Pontiffs.⁴ Pope Leo XII, having collected in his Apostolic Constitution all the acts and decrees of the preceding Pontiffs on this subject, ratified and confirmed

¹ Psalm LXXXII, v. 3-5.

² Constitution, *In Eminenti*, 24th April, 1738.

³ Constitution, *Providas*, 18th May, 1751.

⁴ Constitution, *Ecclesiam a Jesu Christo*, 13th September, 1821.

them for ever.¹ Pope Pius VIII,² Pope Gregory XVI,³ and on numerous occasions, Pope Pius IX⁴ expressed the same views.

When once the fundamental constitution and the spirit of Freemasonry had been understood from the clear evidence of its proceedings, from the knowledge of its principles and causes, from the publication of its rules, its rites and their commentaries, as well as by numerous testimonies of its members, this Apostolic See denounced it and openly proclaimed that this body, set up in opposition to law and right, was dangerous for the interests both of the Christian religion and of the State. The Holy See at the same time forbade any one to enter the society under those severer penalties which the Church is accustomed to inflict on those who are guilty of graver crimes.

Infuriated by these measures, and hoping that, by employing contempt and calumny, they could either evade or whittle down the force of these condemnations, the associates accused the Sovereign Pontiffs who had pronounced them, either of having decreed what was unjust or of having exceeded the bounds of moderation in the penalties inflicted. This was the course they adopted in order to escape the authority and lessen the import of the Apostolic Constitutions of Clement XII, Benedict XIV, Pius VII and Pius IX. Nevertheless, in the ranks of the Masonic society itself, there were to be found men who, even in spite of themselves, admitted that, given the doctrine and the discipline of the Catholic Church, the Roman Pontiffs had only done what was right and lawful for them to do. To these admissions must be added the statements made by many princes and rulers of States, in complete agreement with what the Sovereign Pontiffs had said. These statesmen either made it their business to denounce the Masonic Society to the Holy See or to brand it as dangerous by enacting special laws against it, as was done in Holland, Austria, Switzerland, Spain, Bavaria, Savoy and other parts of Italy.

¹ Apostolic Constitution, *Quo graviora*, 13th March, 1825.

² Encyclical Letter, *Traditi*, 21st March, 1829.

³ Encyclical Letter, *Mirari vos*, 15th August, 1832.

⁴ Encyclical Letter, *Qui pluribus*, 9th Nov., 1846. Allocution, *Multiplices inter*, 25th Sept., 1865, etc.

It is especially important to note that the course of events justified the far-seeing prudence of Our Predecessors. It is true that their wise foresight and paternal solicitude had not always and everywhere the desired success. This happened, either on account of the dissimulation and cunning of the members of the society or because of the thoughtlessness and imprudence of those whose business it chiefly was to attend diligently to the matter. Hence it came about that, in the space of 150 years, Freemasonry increased to an incredible extent. Employing both audacity and fraud, the members of the Association have succeeded in gaining entrance into every walk of life, so that now they seem to be almost the ruling power in States. There have followed from this swift and formidable advance precisely those evils foreseen long ago by Our Predecessors, for the Church, for the authority of rulers, and for the public welfare. Things have come to such a pass that henceforth there will be serious reason to fear, not indeed for the Church, for her foundations are far too solid to be overthrown by human efforts, but for the security of those States, in which the society, of which We are speaking, wields too great an influence, or in which are to be found other similar bodies which act as its servants and satellites.

For these reasons, as soon as the government of the Church had been committed to Our care, We clearly saw and judged it to be Our duty to combat to the utmost of Our power this formidable organization for evil, and to throw into the conflict all the weight of Our authority. Profiting by the frequent opportunities offered to Us, We treated some of the chief points of doctrine which seemed to have been most influenced by the perverse teachings of Freemasonry. Thus in Our Encyclical Letter, *Quod Apostolici Muneris*, We strove to refute the monstrous tenets of the Socialists and the Communists. Afterwards, in another Letter, namely, *Arcanum*, We undertook to explain and defend the true and genuine idea of family life of which marriage is the origin and the source. Again, in the Encyclical Letter beginning with the word, *Diuturnum*, We set forth the theory of political power in conformity with the principles of Christian wisdom and showed how marvellously it harmonizes with the natural order of things on the one hand and with the well-being of peoples and rulers on the other.

MASONIC DISCIPLINE AND AIMS.

In this present Letter, following the example of Our Predecessors, We have decided to treat directly of Freemasonry itself, of its doctrine as a whole, of its aims, and of its habitual line of thought and action, in order to bring out into ever clearer light its evil influence and to do what We can to prevent the spread of this fearful plague.

There are in the world several organized bodies of men which, though they differ from one another in name, ritual, form and origin, are yet in complete agreement in their essential principles and their aim. Thus they really form one organization with Freemasonry, which is a kind of central body, from which they all radiate and in which their activities are co-ordinated. Though these organizations do not now appear to be very desirous of remaining in concealment, though they hold their reunions in broad daylight and in view of all and publish their own periodicals, nevertheless, when matters are carefully weighed and examined, it is clear that they belong to the category of secret societies and that they retain the characteristics of these bodies. In them there are many things resembling mysteries, which their constitutions insist must be kept hidden most carefully, not only from non-members but from very many associates also. Such are, for example, their secret and ultimate designs, the identity of the supreme heads, and certain secret and particularly concealed reunions, along with the decisions arrived at and the ways and means of carrying them out. The manifold differences among the members in regard to rights, duties and functions, the elaborate hierarchical distinction of orders and degrees, and the severe discipline by which the associates are governed, all these contribute enormously to the maintenance of secrecy.

Candidates for admission to the society are obliged to promise and in most cases even to take a solemn oath that they will never, at any time or in any way, make known to anyone, either the members, or the signs or the doctrine of the society. In this way by the help of a deceitful external appearance and by a steady cultivation of a policy of dissimulation, the Freemasons,

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like the Manicheans in former times, leave no stone unturned to keep themselves hidden and to have as witnesses of their actions only their own associates.

To secure the advantage of concealment, they masquerade as thinkers and men of letters, associated for the pursuit of learning. They are for ever boasting of their zeal for cultural progress and of their love of the poor: they declare that all they want is to improve the conditions of the masses and to secure for as many as possible a share in the benefits of civilization. Even if we suppose their intentions to be sincere, these by no means exhaust their aims. Moreover, those who are enrolled must promise and undertake to obey the injunctions of their leaders and masters with the most unquestioning submission and the greatest fidelity, and to be always ready to carry out their orders at the least sign or the slightest indication of their will, submitting themselves in advance, in case of disobedience, to the direst penalties and even to death itself. And in fact, if any of the associates are convicted of having proved false to the discipline of the society or of having disobeyed orders, they are not infrequently punished with death, and the sentence is carried out with such audacity and dexterity that the assassin very often escapes detection and does not pay the just penalty of his crime.

THE DISORDERED SPIRIT OF FREEMASONRY.

But to hide one's real purpose and to wish to remain hidden; to bind men like slaves with the tightest bonds and without giving any sufficient reason for such conduct; to make use of men, thus enslaved to the will of another, for all kinds of crimes; to arm men for murder after having secured impunity for the crime, all these practices are enormities opposed to the natural law. Accordingly, reason and truth itself make it clear that the society of which we are speaking is in flagrant opposition to justice and fair dealing. There are also other proofs, and remarkably clear ones, which show still more plainly that Freemasonry is, by its essential constitution, antagonistic to natural

virtue. For no matter how great may be men's skill in hiding the truth and no matter how prolonged their practice in the art of lying, nevertheless, it is impossible that the intrinsic nature of a cause should not manifest itself, at least to some extent, by its effects. "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit."¹ Now Freemasonry produces pernicious fruit of the bitterest taste. For, from what We have already set forth, it is indisputably evident that their ultimate aim is to uproot completely the whole religious and political order of the world, which has been brought into existence by Christianity and to replace it by another in harmony with their way of thinking. This will mean that the foundation and the laws of the new structure of society will be drawn from pure Naturalism.

All that We have said and all that We are about to say must be understood of Freemasonry taken as a whole and as including its kindred and confederated associations, but Our remarks do not apply to each of the individual members of the Masonic body. Amongst these there may be some and even many, who, though they have incurred the guilt of having enrolled themselves in such an association, yet do not personally take a vicious part in the crimes perpetrated by the organization and are ignorant of the final purpose for which it is working. In the same way it is possible that some of the affiliated societies do not approve of certain extreme conclusions, to which they would seem to be committed, in view of the fact that these conclusions follow logically from the principles held in common by all. They are deterred by the very foulness of these conclusions when seen in all their hideousness. Some of the societies, again, are induced by particular circumstances of time and place either to aim at achieving less than the other associations or than they themselves would wish to attempt. They are not, however, on this account, to be considered as alien to the Masonic Federation, because the Masonic Federation is to be judged, not so much by what it has achieved and brought to completion as by the spirit which animates it and by its general principles.

¹ St. Matthew, VII, 18.

THE MEANING OF NATURALISM.

What this animating spirit is can be clearly seen from the signification of the term, Naturalism, which has already been employed to designate it. The fundamental doctrine of the Naturalists is that human nature and human reason must be in all things mistress and guide. This decided, they either ignore man's duties towards God or pervert them by vague and erroneous opinions. For they deny that anything has been revealed by God ; they do not admit any religious dogma, or any truth that cannot be understood by the human intelligence ; they deny the existence of any teacher who ought to be believed by reason of the authority of his office. Since, however, it is the special and exclusive function of the Catholic Church to preserve from any trace of corruption and to set forth in their integrity the truths divinely entrusted to her keeping, including her own authority to teach them to the world, and the other heavenly aids to salvation, it is against the Church that the rage of the enemies of the supernatural and their most ferocious attacks are principally directed.

FREEMASONRY IS NATURALISTIC OR ANTI-SUPERNATURAL.

Now, if the mode of action of the Masonic Association in what concerns religion be examined, especially wherever it is more at liberty to cast off restraint, it will be clear to any impartial observer that it is aiming at carrying out the programme of the Naturalists.

By lengthy and persevering labour they strive to bring about a condition of affairs in which the teaching office and authority of the Church shall count for nothing in the eyes of the State. It is for this reason that they continually proclaim and contend that Church and State should be completely separated and divorced. By this means they exclude the exceedingly beneficent influence of the Catholic Church from the making of laws and from State administration, and logically conclude that

States must be constituted with complete disregard for the laws and precepts of the Church.

Nor can they be satisfied with ignoring the Church—the best of guides—and eliminating her influence, they treat her as an enemy and seek to injure her. This is the explanation of the impunity that is allowed to those who attack the very foundations of the Church by word, writing and teaching. Neither the rights of the Church nor her divine prerogatives are spared. The least possible freedom is left her ; she is hampered by laws that do not seem on the surface too oppressive, but which are in reality expressly framed with a view to impeding her liberty of action. As examples of such legislation, We can point to the onerous laws specially imposed on the clergy, which aim at both reducing their members and at diminishing their necessary means of existence and action ; the galling restrictions by which the remaining possessions of the Church are tied down and placed under the power and arbitrary control of State administrators ; the enactments by which religious communities are suppressed and broken up.

It is, however, against the Apostolic See and the Roman Pontiff that the efforts of the Freemasons have for a long time been specially directed. After the Sovereign Pontiff had been, for lying reasons, deprived of his temporal power which was the bulwark of his independence and of his rights, he was reduced to a position that was iniquitous and at the same time made intolerable by difficulties arising on every side. Now the time has come when the members of these associations openly proclaim what in secret they have long been plotting, namely, that the sacred power of the Roman Pontiffs must be done away with and the Papacy itself, instituted by God, utterly destroyed. If other proofs were lacking, this fact is sufficiently vouched for by the testimony of men who have intimate knowledge of the matter. Most of these have frequently declared it to be true both in the recent and in the more remote past, that the Freemasons intend to pursue Catholicism with the most implacable hatred and that they will not rest until they have completely overthrown all the religious institutions created by the Sovereign Pontiffs.

If those who are received into Freemasonry are not obliged to abjure Catholicism explicitly, this, instead of being an obstacle to Masonic aims, is, on the contrary, helpful to them. First of all, in this way they easily deceive the simple-minded and the unwary and entice many others to join their ranks. Secondly, as all those who present themselves from any form of religion are readily received, Freemasons thereby successfully inculcate the great error of this age, namely, that religion is a matter of indifference and that one religion is as good as another. Such an attitude of mind spells the ruin of all religions, especially of the Catholic religion, which, since it is the one True Religion, is treated with the gravest injustice and offered the worst form of insult, when it is placed on the same level as other forms of worship.

CONSEQUENCES OF NATURALISM.

But the Naturalists go further still, for having rashly taken a completely erroneous course in regard to the most important questions, they are carried headlong to the ultimate consequences of their principles, either on account of the weakness of human nature or because God thus inflicts upon them the just punishment of their pride. Hence it comes about that even those truths that are attainable by the natural light of human reason (such as most assuredly are, the existence of God, the immateriality or spirituality of the human soul, and its immortality) are no longer held by them to be certain and unquestionable.

Steering a similar erroneous course, the Freemasons have struck the same rocks. Although as a rule, they admit the existence of God, they themselves openly admit that they do not all firmly assent to this truth and hold it with unwavering conviction. For they do not attempt to hide the fact that this question of God is the chief source and cause of discord amongst them : nay, it is well known that recently it has been the subject of a serious disagreement in their ranks. As a matter of fact, however, they allow their members the greatest licence on the point, so that they are at liberty to hold that God exists or that God does not exist, and those who obstinately affirm that there

is no God are admitted just as readily as those who, while indeed asserting that there is a God, nevertheless, have wrong ideas about Him, like the Pantheists. This is purely and simply the suppression of the truth about God, while holding on to an absurd caricature of the Divine Nature.

When once this most fundamental truth of all has been overthrown or weakened, the human mind inevitably begins to lose hold on other principles that can be known by the light of human reason, namely, that all things have been brought into existence by a free and sovereign act on the part of the Creator, that the world is governed by Divine Providence, that human souls are immortal, and that, after this life here on earth, human beings will live another life that will last for ever. The loss of these truths, which are the foundation of the natural order and which are so vital for the rational guidance of life and the practical conduct of men, will have a serious repercussion on public and private morality. We need not dwell upon the effect of this collapse upon the supernatural virtues which no one can either exercise or acquire without a special gift and grace from God. Of these virtues it is of course impossible to find any trace in those who contemptuously reject as unknown, the redemption of the human race, Divine Grace, the sacraments and the happiness to be attained in Heaven. We speak only of those duties which follow from the principles of natural morality.

Now, that God is the Creator of the World and its provident Ruler, that there is an eternal law which ordains respect for the natural order and forbids its being disturbed, that the final end of man is to be found in a sphere far removed from human things and beyond this earthly sojourn: these are the sources and the principles of all justice and morality. If these are done away with, as the Naturalists and the Freemasons desire, it will be straightway impossible to distinguish accurately between justice and injustice or discern what is the foundation of that distinction. And in fact the moral formation which alone finds favour with the Freemasons and which, they hold, should be given to youth, is that which they call civil and emancipated and independent. From this formation all religion is excluded. But how insufficient this training is, how lacking in firmness and

how easily blown about by every gust of passion, can be easily seen from the regrettable results which have already begun to make their appearance. For, wherever this training has ousted Christian moral formation and begun to enjoy more or less undisturbed sway, there uprightness and moral integrity have quickly begun to decay, the most monstrous opinions have sprung up and waxed strong, and the effrontery of evil-doers has grown apace. These evils are to-day the subject of widespread complaints and regrets, and these complaints are frequently corroborated by those of many men who are compelled to acknowledge the evidence of the truth, though it is the last thing they would wish to do, in regard to the matter in question.

Besides, since human nature is stained by original sin and is therefore more inclined to vice than to virtue, in order to lead a virtuous life, it is indispensable to restrain the disorderly movements of the soul and bring the passions into subjection to reason. In this struggle, what appeals to nature must very often be despised, and the greatest labours and sufferings must be endured that reason may always remain in triumphant control. Now, the Naturalists and the Masons, not accepting by faith those truths which have been made known to us by God's revelation, deny that the first Adam fell. Consequently, they hold that free will is in no way "weakened and inclined to evil."¹ On the contrary, exaggerating the virtue and goodness of our nature and considering it to be the only source and rule of justice, it does not occur to them that continual effort and unremitting attention are necessary to bridle rebellious passions and keep them under steady control. This is the reason why we see human beings beset with so many temptations to indulge in the pleasures of the senses. This is the explanation of the publication of journals and pamphlets that are both unrestrained and indecent, as well as the shocking licentiousness of the stage and the scandalous treatment of artistic subjects according to the shameless laws of so-called *realism*. This is, too, the pretext under which are excused or justified the systematic pandering to effeminacy and luxury, and the continual pursuit

¹ Conc. Trid., Sess. VI, *De Justif.*, c. 1.

of every form of pleasure by which virtue may be weakened and lulled to sleep. In all this those who take away from men all hope of the joys of heaven, and lower the whole ideal of happiness to the level of fleeting pleasure, and make it of the earth earthy, are certainly gravely guilty, but they are quite consistent.

What We have said can be confirmed by a fact that is astounding not so much in itself, as in its open admission. Since, in general, no one obeys cunning and crafty schemers so readily as those whose courage and self-control have been sapped and broken by subjection to the yoke of their passions, there have been found in Freemasonry men who have proclaimed their determination to strive skilfully and cunningly to saturate the masses with every form of vice. They hope that the masses thus debased will be like putty in their hands to carry out their future projects, no matter what may be their nature.

With regard to family life, the teaching of the Naturalists may be summed up as follows : marriage belongs to the class of commercial contracts and can therefore be rightly revoked at will by those who have contracted it. The enactments of the State have power over the marriage bond. In the education of youth, nothing that concerns religion is to be taught systematically or prescribed methodically. When each one has attained to man's estate, he must be left free to follow whatever religion he may prefer. All these points are fully assented to by the Freemasons, and not only do they accept them, but they have long been endeavouring to introduce them into manners and customs. Already in many countries, even in those that pass for Catholic, it has been enacted that no marriages other than civil marriages will be considered lawful ; in others, the law allows divorce ; while in others, every effort is being made to introduce legislation for the purpose as soon as possible. Thus the time is rapidly approaching when the nature of the matrimonial contract will have been completely perverted. It will have come to be considered an unstable union entered into under the passing influence of passion and liable to be dissolved when that influence has grown weak.

In their efforts to secure control of the education of youth,

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the Freemasons show the greatest unity and cohesion. They expect that they can easily form those soft and malleable minds according to their own ideas and mould them to their purposes. They are well aware that nothing can be more efficacious than the training of youth to prepare for the State a race of citizens of the type they long for. Accordingly, they will not allow Catholic priests to have any share either in the actual teaching in or in the management and control of schools for the education and instruction of children. In many places they have already succeeded in placing the training of youth exclusively in the hands of laymen, and they have excluded from moral formation any mention of those all-important and most sacred duties of man towards God.

Next comes their political doctrine. In the sphere of politics, the Naturalists lay down that all men have the same rights and that all are equal and alike in every respect ; that everyone is by nature free and independent ; that no one has the right to exercise authority over another ; that it is an act of violence to demand of men obedience to any authority not emanating from themselves. All power is, therefore, in the free people. Those who exercise authority do so either by the mandate or the permission of the people, so that, when the popular will changes, rulers of States may lawfully be deposed even against their will. The source of all rights and civic duties is held to reside either in the multitude or in the ruling power in the State, provided that it has been constituted according to the new principles. They hold also that the State should not acknowledge God and that, out of the various forms of religion, there is no reason why one should be preferred to another. According to them, all should be on the same level.

Now that these views are held by the Freemasons also, and that they want to set up States constituted according to this ideal, is too well known to be in need of proof. For a long time they have been openly striving with all their strength and with all the resources at their command to bring this about. They thus prepare the way for those numerous and more reckless spirits who, in their mad desire to arrive at equality and common ownership of goods, are ready to hurl society into an even worse

condition, by the destruction of all distinctions of rank and property.

FREEMASONRY'S AIM: ELIMINATION OF SUPER-NATURAL LIFE FROM SOCIETY.

From the points We have touched upon, it is quite clear what Freemasonry is and what it is aiming at. Its chief tenets are so completely and manifestly at variance with human reason that nothing more wicked can be conceived. To wish to destroy religion and the Church which God Himself has founded, and which He will watch over to the end of time, to strive to bring back, after the lapse of eighteen centuries, the customs and morals of the pagans is the height of folly and outrageous impiety. But it is not less horrible or less intolerable that those benefits should be repudiated which have been mercifully won by Jesus Christ for men, not only as individuals, but also as members of families and States. Even our enemies do not hesitate to give testimony of the very high esteem in which they hold these benefits. In this mad and wicked design, the implacable hatred and thirst for vengeance with which Satan is animated against Our Lord Jesus Christ becomes almost visible to our bodily eyes.

Likewise, another purpose which Freemasonry vigorously strives to attain, is to uproot the fundamental principles of decency and right living and to co-operate with those who want to pass their lives in satisfying their desires as the animals do. This simply means urging the human race, a prey to shame and dishonour, along the path that leads to destruction. The dangers which menace both the family and civil society contribute to make matters worse. As We have pointed out elsewhere, all peoples and all ages agree in recognizing in marriage something sacred and religious, and the law of God has laid down that marriages may not be dissolved. If marriages are deprived of their sacred character, and divorce introduced, trouble and confusion in the family will be the inevitable consequence. Women will be deprived of their dignity. Children

will lose protection and security for themselves and their interests.

To ignore religion in public life, in the management and administration of civil affairs, to pay no more heed to God than if He never existed shows a rashness and a temerity never met with even in the annals of paganism. The pagans had not a merely vague idea about the divinity, but the necessity of public worship was so deeply graven on their minds and hearts that they thought it easier to have a city without material foundations than without God. Human society, for which we are destined by nature, has assuredly been constituted by God, the Author of nature. From Him, as from their principle and source, flow abundantly and continually the innumerable benefits which society confers on us. Accordingly, just as we are individually warned by the very voice of nature to offer to God the holy worship of our pious gratitude, because it is to Him that we owe the gift of life and all the benefits that accompany it, so also and for the same reason a like duty of worship is incumbent upon states and nations.

It is, therefore, clear that those who wish to release civil society from all obligation of religious worship are not only guilty of injustice but also give proof of ignorance and stupidity. By the will of God, men are born to live together in civil society. Authority or the power of commanding is a bond so necessary for every organized community that, if it is taken away, the organization will inevitably begin to break up. Hence it follows that the power of ruling in a society owes its origin to the author of the society. Therefore we see that whoever is invested with authority is the minister of God. Accordingly, as the purpose and nature of human society demand, it is as right and fitting to obey legitimate authority when it prescribes what is just, as it is to obey God to whom all things are subject. Moreover, nothing is further from the truth than to maintain that it depends on the will of the people to withdraw their obedience whenever it pleases them.

In like manner no one doubts that all men are equal in regard to their being of the same race and nature and having the same final end to be attained by each, and as far as the rights and duties that follow from that end are concerned. But as they

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are not all equally gifted, as they differ in qualities of mind and body, and as there exists amongst them almost innumerable distinctions of manners, tastes and characters, nothing is so repugnant to reason as to wish to apply the same measure to all and to introduce a strict mathematical equality into the regulations of civil life. Just as the perfect constitution of a human body results from the union and harmonious functioning of members which have neither the same structure nor the same purpose, but which, by their proper arrangement and association, make the whole organism beautiful in appearance, solid, strong, and apt to render all the services required, so in the organism of human society there is an almost infinite variety of dissimilar members. If these were all held to be equal and if each was to be free to act according to his fancy, the resultant state would be utterly unseemly. If, on the contrary, by a wise and orderly arrangement according to merits, pursuits and crafts, all keep in view the Common Good, they will present the picture of a social organism, well-constituted and completely in accordance with the demands of nature.

FREEMASONRY AND THE FUTURE OF NATIONS.

From the anti-social character of the errors We have mentioned, it is clear that the greatest dangers are to be feared for States. For once the fear of God and the reverence due to His laws have been taken away, the authority of rulers treated with contempt, free rein and approval given to sedition, popular passions recklessly fanned, and all restraining influences eliminated except the fear of punishment, then, there will necessarily follow a revolutionary upheaval and a period of wholesale destruction of existing institutions.

A complete change and upheaval of this kind is being carefully prepared by numerous associations of Communists and Socialists, in fact, it is their openly avowed aim ; and Freemasonry is not only not opposed to their plans, but looks upon them with the greatest favour, as its leading principles are identical with theirs. If the Freemasons do not immediately and everywhere proceed

to realize the ultimate conclusions contained in these principles, this is not because they are restrained by the discipline of the organization or by lack of determination, but partly on account of the power and virtue of that divine religion which cannot be crushed out of existence; and partly because the more balanced part of mankind are unwilling to sink into slavery under the domination of secret societies, and offer a vigorous resistance to their insane endeavours.

DECEITFULNESS OF FREEMASONRY.

Would that all men, judging the tree by its fruits, would come to recognize the germ and the source of the evils that weigh upon us and of the dangers that threaten us! We have to battle against deceitful and treacherous enemies who know how to appeal to the feelings of rulers and peoples, and have won the favour of both by soothing speeches and by flattery. By pretending to be the friends and supporters of political rulers, Freemasons have succeeded in ingratiating themselves with them and have striven to make them allies and powerful collaborators in the work of oppressing the Catholic Church. In order to spur on those personages more efficaciously to this work of persecution, the Masons have pursued the Church with the obstinate calumny that she is ever jealous of the power and prerogatives of civil rulers, and enviously wishes to supplant them. Having by these manoeuvres secured impunity for their audacity, they have come to wield a very great influence in the government of States, but they are ready, nevertheless, to shake the foundations of empires, to assail, to denounce and even to dethrone rulers, whenever these latter appear to use their authority in a manner different from what Freemasons would like.

In the same way they have cajoled and deluded the people. Loudly prating about liberty and public prosperity, they have got the people to believe that the Church and the sovereigns are responsible for the fact that the masses have not been set free

from unjust servitude and delivered from poverty and want. And when they have thus aroused in the people the thirst for novelty and change, they urge them to overthrow both the Church and the civil power. Needless to say, the results achieved do not correspond to the hopes and expectations that have been raised. As a matter of fact, the masses are more miserable than they were before. They are compelled to do without a great part of those compensations for their sufferings and miseries, which they would easily have been able to obtain in abundance, if matters had been arranged according to Christian principles. It usually happens that all who strive against the order established by Divine Providence pay the penalty of their pride and find affliction and misery, in the place of the prosperity and the abundance upon which they had rashly counted.

Since the Church is chiefly and especially concerned with urging men to respect the rights of God, the Sovereign Lord of all, it is a calumny to accuse her either of being jealous of the civil authority or of claiming as her own any of the rights of civil rulers. So far is this from being the truth that she teaches that our obligations to the civil power are binding upon us in conscience through a conviction of duty. Since the Church holds that the right to rule comes from God Himself, her teaching enhances greatly the dignity of the civil power and is a considerable help towards securing the submission and good will of the citizens. Always desirous of peace and anxious to maintain concord and harmony, she embraces all in the tenderness of her maternal charity and, exclusively preoccupied with aiding poor mortal men, she teaches that clemency must be allied with justice, authority tempered with equity, and laws administered with moderation. She insists, too, that no man's right may be violated, that order and public tranquillity must be safeguarded, and that the sufferings of those who are in want must be relieved, as far as is possible, by public and private charity. But, to use the words of St. Augustine, "men believe, or would like to have it believed, that Christian teaching is incompatible with the good of the State, because they want the State to rest, not on the solid foundation of virtue, but on the impunity of

vice."¹ All these things considered, if both princes and peoples joined forces with the Church to repel the attacks of Freemasons instead of allying themselves with them to destroy the Church, they would act completely in accordance with the dictates of prudent statesmanship and with the demands of the public welfare.

PRACTICAL REMEDIES.

No matter what the future may be, it is Our duty, Venerable Brethren, to try to remedy an evil so deplorable and so very widespread. Since We are well aware that Our best and firmest hope of remedy lies in the strength of that divine religion which the Freemasons hate in proportion to their fear of it, We hold it, therefore, to be of supreme importance to utilize all its wonderful salutary power against the common enemy. Accordingly, whatever Our Predecessors, the Roman Pontiffs, have decreed in view of opposing the designs and machinations of Freemasonry, whatever they have enacted to keep men from becoming affiliated to such associations or to withdraw from them, if they have had the misfortune to be already members, all and each of these measures We ratify and confirm by Our Apostolic Authority. Full of confidence in the goodwill of Christians, We beg and beseech each one of them, for the sake of his eternal salvation, to consider it a sacred obligation of conscience never in the least to deviate from what the Apostolic See has enjoined in this matter.

We pray and conjure you, Venerable Brethren, to unite your efforts with Ours and to bring your zeal to bear on the extirpation of this foul pestilence whose poison is circulating through the arteries of the State and is threatening to corrupt it completely. You have to safeguard the glory of God and the salvation of your neighbour. Fighting for these great causes, neither your determination nor your courage will fail. It will be for your prudence to judge what are the most efficacious

¹ *Epist.* 137 *ad Volusianum*, C.V. n.20.

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means to be employed, in order to overcome the difficulties and the obstacles that may arise. However, given the authority of Our office, it is becoming that We Ourselves should indicate to you the most suitable line of conduct in the circumstances. Therefore, We enjoin the following :

First of all, tear off the mask from Freemasonry and make plain to all what it really is.

Secondly, in your Sermons and Pastoral Letters inform the people of the artifices used by associations of this kind in order to win men over and to induce them to join their ranks. Show them also the perversity of their naturalistic doctrines and the wickedness of their acts. Remind them of what Our Predecessors have repeatedly affirmed, namely, that no Catholic who rightly values the profession of the Catholic faith and his eternal salvation, may, for any reason whatever, become a Freemason. Let nobody be deceived by a false appearance of honesty. It may appear to some that Freemasons do not demand anything that is openly opposed to religion and good morals. Nevertheless, since the fundamental animating principle of Freemasonry is vicious and immoral, to ally oneself with Masons or to help them in any way cannot be lawful.

In addition, by frequent instructions and exhortations, the people must be induced to learn diligently the precepts of religion. In view of this, We strongly advise that, in suitable publications and by sermons at opportune times, the elements of the sacred truths summing up the Christian philosophy of life should be set forth and explained. This will result in men's minds being strengthened by the acquisition of sound knowledge, and in their being fortified against the manifold forms of error and the numerous allurements to vice. This is especially necessary in an epoch like the present, when unlimited freedom of writing is accompanied by insatiable eagerness for learning.

Your task is indeed a formidable one ; but you will be able to count especially upon your clergy as collaborators and sharers in your labours, if you take care to have them well formed in holiness of life and well equipped with the learning their sacred calling demands.

This noble cause of such far-reaching importance calls also

for the help of zealous laymen, who will combine love of religion and country with an honourable life and sound doctrine. Having thus co-ordinated the forces of both clergy and laity, do all you can, Venerable Brethren, to promote amongst men intimate knowledge of the Church and self-sacrificing devotion to her. For the greater their knowledge and the deeper their love of the Church, the more strongly will they loathe secret societies and keep away from them.

Wherefore We are glad to profit by this new opportunity afforded Us to repeat what We have recommended elsewhere, namely, that the Third Order of St. Francis, whose rules and constitutions We prudently modified a short time ago, should be propagated and favoured. For, according to the designs of its founder, the whole aim of this Order is to draw men to the imitation of Christ, to love of Holy Church, and to a practice of all the Christian virtues. It can, therefore, be of great assistance in overcoming the pernicious influence of these detestable societies. We pray that this holy association may be endowed with new vigour and see its members increase daily. Amongst the many benefits to be expected from it will be one that surpasses all the others, namely, the imbuing of men's minds with the true ideal of liberty, fraternity and equality. For this association imparts a training according to the right ideal that was set before men by Our Lord Jesus Christ and followed by St. Francis, and which is poles apart from what the Freemasons imagine.

The Third Order inculcates the love of true liberty, namely, the liberty of the *Sons of God*, by which we refuse to serve those iniquitous and tyrannical masters, Satan and our passions. It cultivates that true fraternity, which has its source in God, the Creator and common Father of all. It strives for that true equality which, established upon the solid foundation of justice and charity, does not dream of doing away with all distinctions among men, but, out of the immense variety of duties and activities in the social life of a people, brings about an admirable union and harmony which naturally contributes to the progress and the dignity of the State.

Thirdly, there is a form of social organization which was

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created by the wisdom of our ancestors but which was allowed to lapse in the course of time. This might well serve as a pattern and a model for a similar institution at the present day. We mean the workingmen's guilds or associations, destined to safeguard both the interests of the trade or profession and the moral life of the workers, under the guidance of religion. If our ancestors, by the test of long experience came to realize the utility of such associations, our age will perhaps derive still greater fruit from their revival, because of their special fitness to help in the struggle against the powerful influence of secret societies. Those who are obliged to support themselves by manual labour are, owing to their condition, especially deserving objects of charity and kindness on the part of their fellowmen. At the same time, they are the most liable to be deceived by the seductions of the apostles of fraud and deceit. They ought, therefore, to be assisted with the greatest possible kindness, and they should be invited to become members of honourable associations, lest they be enticed to enter evil ones.

On this account, in view of promoting the welfare of the people, We would very much like to see those guilds revived, under the auspices and patronage of the Bishops, with their functioning adapted to the needs of the present day. It has been a great pleasure to Us to see associations of this kind springing up in various places, as well as similar organizations of employers, both groups having for their purpose to help honest workingmen, by watching over and protecting their children and families and by furnishing them with the means of cultivating integrity of life, love of piety and knowledge of Christian doctrine. In this connection, We must make mention of that well-known society which has given such an admirable example of Christian charity to the world and has laboured so well for the poor and lowly, We mean the society which is named after its father, St. Vincent. Its works and its aims are known to all. The efforts of its members are wholly directed towards assisting freely the needy and the unfortunate. They carry on their charitable work with marvellous prudence and admirable modesty, and the more they hide the good they do, the better they are fitted for the practice of Christian charity and for the relief of human suffering.

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Fourthly, in order the more easily to attain the end desired, We commend, in a more particular manner, to your fidelity and vigilance, the young who are the hope of human society. Let their formation be the chief object of your solicitude and let there be no limit to the zeal and watchfulness you display, in order to keep young people away from masters and schools where the pestilential influence of Freemasonry is to be feared. Under your guidance, let parents, religious teachers and priests having the charge of souls, profit by every opportunity, in their explanations of Christian doctrine, to warn their children and their pupils of the criminal character of those societies, so that these may learn at an early age to be on their guard against the many deceitful artifices, by which the recruiting-agents of secret societies are accustomed to ensnare their victims. And those who prepare the young for the fitting reception of the sacraments will act wisely and prudently, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or without having consulted their parish priest or their spiritual director.

We are well aware, however, that our united labours will be quite unequal to the task of extirpating these pernicious seeds from the Lord's field, if the Heavenly Master of the vineyard does not kindly come to our aid. We must, therefore, with great ardour and earnest supplication, implore of Him the help and assistance rendered necessary by the pressing nature of the danger and the magnitude of the crisis. Proud of its triumphs, Freemasonry bears itself insolently, and its obstinacy in evil-doing seems to be unbounded. United by an iniquitous compact and by their secretly arranged projects, the Freemasons assist one another and urge one another on to strive boldly for the accomplishment of their evil designs.

UNION AMONGST MEMBERS OF CHRIST.

This violent attack must be countered by an energetic defence. Accordingly, let all good men unite and form an immense association of action and prayer. We beg of them so to unite their minds and hearts that they may be able to stand firm

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and unmoved against the growing power of secret societies. Let them raise their hands to God in mournful supplication and strive to obtain from Him that Christianity may prosper and flourish, that the Church may enjoy the liberty she needs, that those who have gone astray may return to the right path, that truth may at length triumph over error and virtue over vice.

Let us have recourse to the Blessed Virgin Mary, Mother of God, as our Helper and Mediatrix. Victorious over Satan in the very first instant of Her Immaculate Conception, may She show forth Her power over this wicked association, which We clearly see to be animated with the spirit of revolt, and with the incorrigible perfidy and hypocrisy of Satan and his fellow-demons. Let us implore the help of St. Michael, the Prince of the heavenly host, who hurled those rebels down to hell; of St. Joseph also, the Spouse of the Most Holy Virgin, the heavenly Patron and Protector of the Catholic Church; of the great Apostles, SS. Peter and Paul, the indefatigable Propagators and the invincible Champions of the Catholic Faith. Under their protection and by the persevering prayer of all the faithful, We trust that God will mercifully and propitiously come to the help of the human race exposed, as it is, to so many dangers.

As a pledge of heavenly gifts and as a proof of Our benevolence, We lovingly grant in the Lord to you, Venerable Brethern, and to the clergy and to all the people committed to your watchful care, Our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 20th of April, 1884, the seventh year of Our Pontificate, Leo XIII, Pope.

SOME REFERENCES TO SECRET SOCIETIES IN LATER PAPAL DOCUMENTS.

It will be well to quote some passages from more recent Encyclicals in order to show the unchanging attitude of the Holy See towards Secret Societies.

EXTRACT FROM THE APOSTOLICAL LETTER, *REVIEW OF OUR PONTIFICATE.*

On the Feast of St. Joseph, March 19, 1902, Pope Leo XIII gave to the world an Apostolic Letter which is usually called

in English *A Review of His Pontificate*.¹ In it he confirms anew what he had written in the Encyclical Letter, *Humanum Genus*, eighteen years before. Part of this Apostolical Letter runs as follows :

"The Church the enemy of liberty ! The idea of liberty, which is one of the most precious gifts of God to man, is travestied when the term liberty is made use of in order to justify abuses and excesses. What is meant by liberty ? Is it exemption from all laws, deliverance from every form of restraint, the right to be guided by mere caprice in every action ? Liberty understood in this sense the Church certainly reproves and so does every good and honourable man. But if by liberty is meant the rational faculty of observing order and doing good with full unhampered control of one's actions, in accordance with the rules laid down by eternal justice, then nobody more than the Church favours or encourages or protects such liberty, which is the only one worthy of man and the only one worthy of society. By the influence of her doctrine and the efficacy of her action, the Church freed humanity from the yoke of slavery. She preached to the world the great law of human equality and fraternity as members of Christ

"The Church encroaching upon the rights of the State and invading the domain of politics ! Why, the Church knows well and always teaches that her Divine Founder has ordered to give to Caesar the things that are Caesar's and to God the things that are God's and that He has thus sanctioned the unchangeable principle of the perpetual distinction of the two powers, each of which is sovereign in its own sphere. This distinction has been fruitful in its results and has efficaciously contributed to the development of Christian civilization. The Church is opposed to every design directed against the State and, in her spirit of charity, seeks only to co-operate with the

¹ Cf. *The Great Encyclical Letters of Pope Leo XIII* (Edition Benziger Brothers). The opening words of the Letter in the Édition de la Bonne Presse are : "Parvenu à la vingt-cinquième année." A note is added in that edition to the effect that the Letter was written in French and Italian, not in Latin.

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public authority in the State. The Church is, of course, concerned with the same subjects as the State and with the same society, but in the manner and for the lofty purpose assigned to her by her divine mission.

"Would to God that her action had been welcomed instead of being received with distrust and suspicion, for it would have meant that the numberless benefits mentioned above would have been multiplied. Accordingly, to accuse the Church of ambitious designs is only to repeat a very ancient calumny, a calumny which her powerful enemies have more than once employed, as a pretext to hide their own tyrannous plans. When history is studied without prejudiced ideas against the Church, it clearly shows that, far from oppressing the State, on the contrary, the Church, like her Divine Founder, has been most frequently the victim of oppression and injustice. The reason is that her power is based, not on the force of arms, but on the strength of order and of truth.

"It is clear, therefore, that such accusations are hurled against the Church out of sheer perversity. In carrying out this wicked and treacherous work, one perfidious association is more especially engaged, an association which human society bears within its bosom this many a year, and which, like a deadly pestiferous germ, destroys its prosperity, its fecundity and its life. This association is, as it were, the abiding personification of the revolutionary ideal. Its object is the reversal of order, and for this it aims at exercising an occult suzerainty over the State, for the sole purpose of making war on God and His Church. There is no need to name it, for, by this description, all will recognize Freemasonry, of which We treated especially in Our Encyclical Letter, *Humanum Genus*, of the 20th April, 1884. In that Letter, We denounced Freemasonry's destructive tendencies, erroneous doctrines and pernicious aims. We pointed out that it has cast its nets over almost all nations, and succeeded in establishing relations with other associations which it moves by its hidden influences. It first attracts its adherents and then holds them by the advantages it procures for them. By bending rulers of States to its designs, sometimes by promises and sometimes by threats, it has succeeded in penetrating into all ranks

of society. Thus it forms an invisible and irresponsible State within the body corporate of the lawful State. Full of the spirit of Satan who, according to the expression of the Apostle, knows how to transform himself into an angel of light when he wants to do so, Freemasonry pretends that its object is humanitarian, yet it sacrifices everything to its sectarian designs. It proclaims that it has no political aims, yet in reality it exercises an enormous influence in the legislative and administrative life of States. Loudly professing respect for authority and even for religion itself, its ultimate object, as its own statutes bear witness, is the extermination of sovereigns and priests, in whom it sees the enemies of liberty.

"It is daily becoming clearer that the continual troubles with which the Church is harassed and the renewed vexations of which she has quite recently been the object are mainly due to the inspiration and the co-operation of this association. There are numerous evidences of this. Like a storm in a clear sky, that is to say, without any apparent cause proportionate to the effect, attacks and persecutions have suddenly burst upon the Church simultaneously in different countries. The same means have been used everywhere to prepare these persecutions, to wit, a Press campaign, public meetings and theatrical productions; similar weapons, too, have been employed in every country, namely, the spread of calumnies and the fomenting of popular uprisings. All this points, without a shadow of doubt, to a concerted line of action and to the direction of all these activities by one central authority.

"These events are, in fact, but one phase in the development of a prearranged plan, which is being carried out over an ever-widening area to multiply the ruins of which We have previously spoken. Thus Freemasonry is striving first to restrict and then to exclude completely religious instruction from the schools, in order to educate generations of unbelievers or of utterly indifferent and merely nominal Christians. By means of the daily Press, it is endeavouring to combat Catholic morality, to ridicule the practices of the Church and to profane her solemn feasts.

"Consequently, it is only natural to expect that the Catholic

priesthood, whose mission it is to preach religion and administer the sacraments, should be assailed with special fierceness. In directing their attacks against the priesthood, Freemasons aim at lowering its prestige and its authority in the eyes of the people. Already their audacity increases hourly in proportion as they feel certain of impunity. All the acts of the clergy are maliciously interpreted. They are made objects of suspicion on the slightest indications, and the vilest accusations are hurled against them. In this way, new disabilities are added to those from which they already suffer, both on account of compulsory military service, which is a great obstacle to the preparation for the priesthood, and by reason of the confiscation of ecclesiastical endowments, freely established by the pious generosity of the faithful.

"As regards the Religious Orders and Congregations, the practice of the evangelical counsels made them the glory of society as well as of religion. But this only served to render them more odious to the enemies of the Church, and they have been held up unrelentingly to the contempt and hatred of all. It is a subject of deep grief to Us to have to recall here the iniquitous measures, so completely undeserved, of which the Religious have quite recently been the victims. These measures have been strongly condemned by all honourable men"

Extract from the Encyclical Letter of Pope Pius XI,
Caritate Christi Compulsi,
on

The Troubles of Our Time, 3rd May, 1932.

Pope Pius XI points out that secret societies have brought innumerable evils upon the world and that the atheistical Communist movement is particularly favoured by them.

"The leaders and propagators of this iniquitous atheistic movement, utilizing for their own purposes the present state of general want, are wholly intent on getting people to believe, by the help of heinous accusations, that God and religion are the cause of such terrible calamities. They place the Holy Cross of Christ, Our Saviour, the symbol of humility and poverty,

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on the same level as the symbols of the modern lust for power, as if forsooth religion were in friendly alliance with those secret associations which have brought such a multitude of evils upon the world. In this they strive, and with disastrous results, to combine an impious war against God with men's struggle for their daily bread, with their desire to possess land of their own, just wages and decent homes, in a word, a condition of life befitting human beings

"Now, it is deeply to be regretted that multitudes of men, under the impression that they are struggling for the means of subsistence, embrace those theories, in which the truth is completely subverted, and hurl insults at God and religion. Nor are these attacks directed exclusively against the Catholic religion, but against all religions which still acknowledge God as the Creator of this visible world and the Supreme Ruler of all things. And the secret societies, ever prompt to help the enemies of God and the Church, no matter who they may be, strive to enkindle ever more this mad hatred which can bring neither peace nor happiness to any class of society but will inevitably cause the ruin of States."

Extract from the Encyclical Letter of Pope Pius XI
on

The Persecution of the Church in Spain, 3rd June, 1933.

Pope Pius XI declared that the persecution of the Church then raging in Spain, as well as those in Russia and Mexico, were instigated by secret societies.

"Everyone knows that the Catholic Church does not prefer one particular type of government rather than another, provided the rights of God and of the Christian conscience be safe-guarded and respected, and that she never places any difficulty in the way of agreement with any kind of civil society, whether it takes the form of a monarchy or of a republic, whether it rests on the supremacy of the nobility or on that of the populace We are amazed and deeply grieved that some, as if trying to justify the wicked persecution that is being waged against the Church in Spain, should have publicly declared that the need

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of protecting the new republic called for the measures adopted.

"This sort of argument is so clearly false and calumnious that one can justly infer from it that this persecution of the Church in Spain has been set on foot, not so much from ignorance of Catholic teaching and of its benefits, as from the hatred and enmity which the destroyers of all order, religious and civil, banded together in secret societies as in Mexico and Russia, cherish and stir up against the Lord and against His Christ."

Extract from the Encyclical Letter of Pope Pius XI, *Divini Redemptoris*, On Atheistic Communism, 19th March, 1937.

Pope Pius XI returns to the alliance between secret societies and the Communist movement.

"Another factor which has powerfully contributed to the spread of Communism is certainly to be found in the fact that a great part of the daily Press of the world, which does not accept Catholic precepts and principles, of set purpose never mentions Communism. We say of set purpose, for otherwise it is not easy to understand how those writers who so eagerly seize upon and publish accounts of events of less importance have so long remained silent about the atrocious crimes perpetrated in Russia, in Mexico and in a great part of Spain; and how they have so little to say, considering the importance of the matter, about the Communist Association which is in power in Moscow and which has ramifications far and wide all over the world. All are aware that this silence is due, in great part, to an imprudent political policy; and also that it is favoured and recommended by various secret forces which have long been working for the overthrow of the Christian organization of States."

THE NATURALISM OF FREEMASONRY FROM ANDERSON'S CONSTITUTIONS.

Let us now set forth the Naturalism of Anderson's *Constitutions of the Freemasons*.¹

¹ Anderson's *New Book of the Constitutions* is the oldest and most important official publication of the Grand Lodge of England.

The first of the charges or obligations of the Freemasons, namely, that concerning God and Religion, in Anderson's Constitutions (edition of 1723), reads as follows : " A Mason is obliged by his tenure, to obey the moral law¹ : and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves ; that is, to be *good men and true*, or men of Honour or Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among persons that must have remained at a perpetual Distance." Later on in Section VI on *Behaviour*, we read : " . . . no private Piques or Quarrels must be brought within the door of the Lodge, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only as Masons, of the Catholick Religion above mentioned ; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against All Politicks, as what never yet conduc'd to the welfare of the *Lodge*, nor ever will. This charge has always been strictly enjoined and observed ; but especially ever since the Reformation of Britain, or the Dissent and Secession of these Nations from the Communion of Rome."

Two points in these "Charges" must be stressed. First of all, belief in the existence of God is not clearly demanded or enjoined. The whole wording is redolent of that ambiguity which is so calculated to deceive the ignorant and unwary. "Atheism is not condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that Atheists

¹ *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland, in 1858, adds on here "as a true Noachida." In a note it is stated that this means Sons of Noah, the first name of Freemasons. The text of these Constitutions is that of Anderson's second edition of 1738.

cannot be admitted or that no Mason can be an Atheist, but merely that if he understands the Art, he will never be a stupid Atheist, that is to say, he will not hold or profess Atheism in a stupid way, for instance, by statements that shock religious feeling and bring Masonry into bad repute. And even such a stupid Atheist incurs no stronger censure than the simple ascertaining of the fact that he does not rightly understand the Art, a merely theoretical judgment without any practical sanction. Such a disavowal tends rather to encourage modern positivist Atheism."¹ The same writer goes on to say: "Scarcely more serious is the rejection of Atheism by the British, American and German Grand Lodges in their struggle with the Grand Orient of France. The British Grand Lodge, it is true, in its quarterly Communication of 6th March, 1878 (Chr., 1878, I, 161), adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the Order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English Lodges. Similar measures were taken by the Irish, Scottish, and North American Grand Lodges. But this belief in a Great Architect is so vague and symbolical, that almost every kind of Atheism and even of 'stupid Atheism' may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact, a merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a 'church,' a 'council,' a 'synod.' Consequently, even those are acknowledged as Masons who, with Spencer and other Naturalist philosophers of the age, call God the hidden all-powerful principle working in nature."

Father Gruber then quotes extracts from various Masonic writers and orators to show how vague an affirmation about God will satisfy the Masonic authorities. For example, an

¹ Article on "Masonry" in *The Catholic Encyclopaedia*, by Rev. H. Gruber, S.J. Father Gruber's knowledge of the subject is unquestioned.

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American Grand Orator, Zabriskie of Arizona, on 13th November, 1889, proclaimed that "individual members may believe in many Gods, if their conscience and judgment so dictate." Father Gruber then concludes: "Thus the whole controversy turns out to be merely nominal and formal. Moreover it is to be noticed that the clause declaring belief in the Great Architect a condition of admission, was introduced into the text of the Constitutions of the Grand Lodge of England only in 1815, and that same text says: A Mason, therefore, is particularly bound never to act against the dictates of his conscience, whereby the Grand Lodge of England seems to acknowledge that liberty of conscience is the sovereign principle of Freemasonry prevailing over all others when in conflict with them Thus the Grand Orient of France is right from the Masonic point of view as to the substance of the question; but it has deviated from tradition by discarding symbolical formulæ which, if rightly understood, in no way imply dogmatic assertions and which cannot be rejected without injuring the work of Masonry, since this has need of ambiguous religious formulæ From this point of view, the symbols of the Grand Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry."

The second point that needs to be stressed in connection with these "Charges" is the fundamental error of Masonry, namely, its Naturalism. The order of the world, as has been already stated, demands the acceptance by all men of Supernatural Life which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order. The Unique Source of that Life is Our Lord Jesus Christ, and human beings are intended to receive communication of that Life by being incorporated into Him through Membership of the supernatural, supranational society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life in accordance with the Divine Plan. Now Masonry everywhere, English Masonry as well as French Masonry, refuses to accept the Divine Plan for

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order ; it puts itself above the Mystical Body of Christ and aims at drawing all States and Nations into a naturalistic, supra-national unity.

How do we prove that Masonry refuses the Divine Plan ? According to the section of Anderson's Constitutions which we have quoted, the Masonic Society obliges its members to observe the moral law and to be good men and true, but insists that in order to be morally good men, it is a matter of indifference whether God's Plan for the restoration of our Supernatural Life, through Our Lord Jesus Christ, is accepted or not. Now, by original sin we lost Supernatural Life and we need Divine Grace that we may live an ordered life, yet this society proclaims that one can be a good man and a true man, while remaining utterly indifferent to the Unique Source of Grace, Our Lord Jesus Christ and to His Divinity. That is equivalently a denial of the Fall and is pure Naturalism.¹ The importance of the Masonic Society in the world, as the only body capable of bringing about union amongst men, divided by their allegiance to relatively unimportant warring sects, is implicitly understood in every line of the Constitutions. It is explicitly affirmed in

¹ In the 1738 edition of Anderson's Constitutions, the naturalistic or purely rational non-Christian character of Freemasonry is even more strongly emphasized than in the 1723 edition. "In ancient times," we there read, "the *Christian* Masons were charged to comply with the *Christian usages* of each country where they travelled or worked ; but Masonry being found in all nations, *even of diverse religions*, they are now generally charged to adhere to that religion, in which all men agree, leaving each Brother his own particular opinion." *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland in 1858, as already stated, follows the 1738 edition of Anderson's Constitutions. In this volume an apt illustration of the Naturalism of Freemasonry, that is, of its systematic inculcation of indifference to Our Lord, the Unique Source of Supernatural Life, is to be found. The prayers to be used in the various Lodges and Royal Arch Chapters and Encampments of High Knights Templars are almost all in two alternative forms. One of these is purely naturalistic : the other makes mention of Our Lord Jesus Christ.

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such places as the Fellow-Crafts' or Companion Masons' song, part of which runs as follows :

I.

Hail Masonry : thou Craft divine :
 Glory of Earth, from Heav'n revealed ;
Which dost with jewels precious shine,
 From all but Masons' eyes concealed.

II.

As men from Brutes distinguished are,
 A Mason other men excels ;
For what's in Knowledge choice and rare
 But in his Breast securely dwells.

In virtue, then, of knowledge revealed from heaven, communicated to men by this Society which professes indifference to the Divinity of Our Lord Jesus Christ, a Mason is raised as far above a man who believes in the Divinity of Our Lord and accepts His teaching, as a human being is above a brute beast. The folly of attaching importance to membership of the Mystical Body of Christ, in comparison with membership of Freemasonry, could hardly be more strongly emphasized. Thus we see that Freemasonry not only inculcates indifference to the Divine Plan for order through membership of the Mystical Body of Christ, but even puts itself above the Mystical Body.

Again, the whole force of the arguments, used by the Masons on behalf of the beneficent, unifying influence of Masonry, seems to repose on the assertion that human reason inculcates religious indifference. For example, Lord Ampthill, Pro-Grand Master, in a speech quoted in the *History of the Bank of England Lodge*, declares : " I have said enough to remind you that the purpose of Freemasonry is religious ; for what is religion except the service of God But do not misunderstand me ; I am not saying or thinking that Freemasonry is a religion, or that it can take the place of any dogmatic religion that has a name, a definite

existence and a creed. What I do say, and firmly believe is, that the object of Freemasonry is to assist men of all creeds to live religious lives and to practise more truly the religion which they profess."¹ Hence this society, which professes itself deeply religious and respectful of the service of God, avoids awakening the minds of its members to the great objective truth that the Second Person of the Blessed Trinity has come down into the world to indicate precisely how God in Three Divine Persons ought to be worshipped and served. Not only does it thus avoid calling the attention of its members to the importance of discovering which is the One True Religion established by God become Man, but it urges them to disregard the matter and gloss over it as unimportant. Hence it attempts to drive home in practice the pernicious error that, according to the natural law, one religion is as good as another.

The plague of religious indifference has so weakened men's minds with regard to God's designs that they are almost incapable of seeing the awful disorder of such Naturalism. It will, therefore, be well to dwell upon it a little.

To enter a society in which men surrender their wills unreservedly to the heads of the society, by taking an oath of blind obedience, is an immoral act, contrary to man's God-given rational nature. The revolt is, however, still more heinous, when it is question of entrance into a society making open profession of Naturalism. As there are only two camps here below, revolt against Christ the King is, objectively, entrance into the camp of Satan. This Naturalism is the fundamental error of Masonry, and it is common to all the sections of Masonry, Anglo-Saxon, French, Italian and Spanish. Corruption of the idea of God has inevitably followed on the rejection of the one way instituted for return to God, namely, membership of the Mystical Body of Christ. The French Grand Orient has betrayed the presence of this corruption and degradation with regard to God, more openly than English or Irish Masonry. That is the whole significance of the controversy about the deletion of

¹ *History of the Bank of England Lodge*, pp. 11, 12, by Stephen A. Pope.

the expression, The Great Architect of the Universe, by the French Grand Orient.¹

The retention by the Grand Lodge of England of the article relating to the Great Architect of the Universe does not signify that English Masonry is Christian, for English Masonry does not accept the supremacy of the Mystical Body of Christ. On the contrary, English Masonry is anti-supernatural and anti-Christian like the other sections of the Masonic Brotherhood, for it puts Mahomet and Buddha on the same level as Christ, thus denying Christ's rôle as the One Mediator.²

¹ The Manifesto published in 1938, by the Duke of Connaught, in his capacity as Grand Master of English Masonry, re-affirms the necessity of faith in the Supreme Being for recognition by the Grand Lodge of England, but it leaves the question exactly where it was.

² In *The Freemason* of August 14th, 1926, we read : " At a Masonic service in Parish Church of St. Andrew, Ramsbottom, . . . Bro. the Bishop of Hulme, Past Prov. Grand Chaplain, Worcester, said the true spirit of Freemasonry was Charity. Freemasonry was not of necessity Christian. The Name of the Lord Jesus Christ would not be found in the prayers, nor in the offerings of praise, but any one who recognized the supreme Being of God, if nothing else disqualified him, might become a member of the great order. Though Freemasonry was not Christian, at least it was true to say it was religious." In the same issue of March 26th, 1927, of the same periodical we read : " Bishop Welldon, P.G.C., erstwhile Bishop of Calcutta and Metropolitan of India, in his 'Recollections and Reflections,' says that 'Freemasonry, which is so great a power in India, may be taken to establish the possibility of uniting the votaries of many different religions in the common worship of one Almighty Creator.' " Again *The Freemason* of 3rd Nov., 1917, gives an account of the installation of a Mohammedan, Brother .'. Anik, as Venerable of the Wantage Lodge of London, treating the event as a new title to glory on the part of English Masonry. The Grand Master, the Duke of Connaught, expressed his regret at not being able to assist at the ceremony.

In the section "Notes on the Book of Constitutions," 1922 edition, of *The Masonic Record*, Sept. 1927, we find, the following comments :

" (3) Charges concerning God and Religion.

" Let a man's religion or mode of worship be what it may, etc.

" Hence not necessarily Christian.

(Contd. on next page.)

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Neither does this article mean that English Masonry professes belief in a transcendent God, as we know Him, for it is compatible with acceptance of Pantheism, that is, with the identification of God with man. French (Grand Orient) Masonry has shown this Pantheistic conception of the idea of God more fully and more explicitly than English Freemasonry. An open avowal of Atheism or of the deification of man would have been impolitic in England in 1878, when the French Grand Orient deleted from its Constitutions the paragraph referring to the existence of God. The retention of the vague term, "Great Architect of the Universe," enabled English Freemasonry to pose as religious, while continuing its work of sapping the belief of Englishmen in the Divinity of Our Lord Jesus Christ and in the reality of that Supernatural Life of Grace coming to us from Him, by which we are true men as we ought to be.

The opposition of all the branches of Freemasonry to the Catholic Church is thus essential and ineradicable, for it is the opposition of Naturalism to the Supernatural Life which comes from Our Divine Lord. It is, in other words, the opposition of Anti-Christ to Christ. It has been thought necessary to stress this great truth because of the statements one sometimes hears, even from Catholics, that Continental Freemasonry is quite different from English Freemasonry. The latter, they say, has no connection with the former and is merely a benevolent association, in which non-Catholics find friendship and help,

(Note 2 contd. from previous page.)

"Therefore the Sacred Book is that which contains the Sacred Law of the individual concerned.

"When any Sacred Book other than the Bible is used for the purpose of obligating any member of the non-Christian faith the V.S.L. must be in the Lodge and must be opened; for any Brother who has been O.B. [obligated a Brother] on the V.S.L. [Volume of the Sacred Law] has the right to insist on its presence in the Lodge. The use of the other sacred writings is for the convenience of the candidate.

"There is nothing to prevent a man believing also in one or more inferior Gods provided that he acknowledges One Supreme God."

Cf. Reflections on Freemasonry, by an Anglo-Catholic, pp. 52-60.

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but which Catholics may not enter because of the oath of secrecy imposed on its members. Statements such as these are utterly misleading. They betray complete ignorance of that which constitutes the essential defect in all forms of Freemasonry, namely, its *Naturalism*. They betray ignorance also of the fact that, when Pope Leo XIII condemned Freemasonry, he made no distinction between the disputants in the Masonic quarrel about the Great Architect of the Universe.¹ He condemned the whole association, both the section that retained the vague "landmark" and the section that rejected it.

¹ The "dispute" had reached the acute stage in the years 1877-1878, about six years before the appearance of the Encyclical, *Humanum Genus*.

CONTRASTING PROGRAMMES

Programme of Christ the King through His Mystical Body, the Catholic Church.

FIRSTLY

(I) The Union of States and Nations must be brought about through the acknowledgement of the *One Way* established by God for the ordered return of human beings to Him, the *Catholic Church, Supernatural and Supranational*.

SECONDLY

(II) The Catholic Church must be acknowledged as the *sole divinely-appointed Guardian* of the whole moral law, natural and revealed.

THIRDLY

(III) The *Unity and Indissolubility* of Christian marriage, as the Symbol of the union of Christ and His Mystical Body, must be acknowledged.

FOURTHLY

(IV) *Children* must be educated as *members of Christ's Mystical Body* and trained to envisage all questions from the supernatural standpoint.

Programme of Freemasonry.

FIRSTLY

(I) The Union of States and Nations must be brought about through the establishment of some form of *Naturalistic Supranational Organization*, political and economic. All religions must be on the same level in States, but with discrimination against the Catholic Church.

SECONDLY

(II) The *Naturalistic Supranational Organization*, which *Freemasonry* will establish, must decide all political and economic questions between States, without any regard for the moral law as laid down by the Catholic Church. The Catholic concept of native land will not be respected.

THIRDLY

(III) Marriage must be brought down to the level of a purely civil contract, terminable by a simple State formality.

FOURTHLY

(IV) *All trace of membership of Christ and of the Supernatural Life of Grace* must be eliminated from education. Priests and religious must be excluded from teaching. All distinction between the sexes in education must be done away with. Unrestrained liberty of the Press, the Cinema and the Radio must be introduced.

FIFTHLY

(V) Ownership of property ought to be widely diffused. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

SIXTHLY

(VI) The Monetary System of States ought to be at the service of production, in view of the happy family life of members of Christ. Each State must aim at keeping its internal price-level stable. International trade is meant to be an exchange of goods and services between nations, to their mutual advantage, not a financial war.

FIFTHLY

(V) *Socialization of Property* and increasing bureaucratic control must be aimed at, so that a small group may wield power. Guild-organization will be opposed.

SIXTHLY

(VI) Instead of the correct order of finance for production and production for members of Christ, the rejection of the Supernatural Life and order inevitably leads to the reversal of order, in which men are sacrificed for production and production for finance. This disorder will be specially disastrous for agriculture. The Naturalistic Supranational Organization must aim at financial control, in order to maintain political and economic control.

CHAPTER VI.

An Outline of the Theology of History

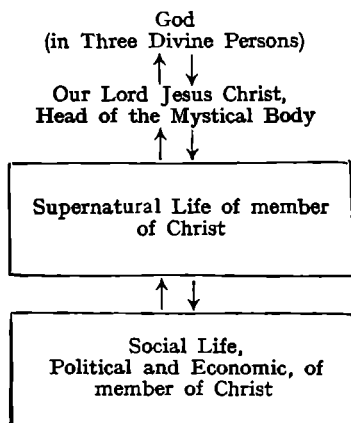
ACCEPTANCE OF THE DIVINE PLAN FOR ORDER IN THE THIRTEENTH CENTURY.

THE Kingdom of God on earth consists, as we have seen, *essentially and principally* in the supernatural society of the Catholic Church, secondarily and as a *consequence* of the influence of the Catholic Church, in an organization of the social life of States, political and economic, in accordance with the Divine Plan for order. God in Three Divine Persons is Subsistent Love of order. Accordingly, as there is not opposition and separation between invisible Grace and visible organization, between interior liberty and external power, between the supernatural world and the material universe, the social organization of men, called upon to share in the Inner Life of God through membership of Christ, will reflect the Divine Love of order.

God came on earth in the Person of Our Lord Jesus Christ and put before the Jewish nation, from which He had taken His Sacred Humanity in the chaste womb of the Blessed Virgin Mary, the divine programme for the ordered organization of the world, asking them at the same time to be its heralds. The crucifixion of Our Lord was the rejection by the Jewish nation of God's programme for order. They refused to accept that there was any life higher than their national life, and they would not hear of the non-Jewish nations coming in as members of the Messianic Kingdom, on the same level as themselves. In spite of the naturalistic opposition of the Jewish Nation and notwithstanding the weakness of fallen human nature, Western Europe in the thirteenth century had come to acknowledge God's Rights in the way He Himself had laid down, and had organized society on the basis that man's supreme dignity was his supernatural and supranational life as a member of Christ. The following diagrammatic expression of the Catholic ideal of the life of the individual Christian may help to show how the supernatural outlook permeated the whole of life at that epoch. The position of the rectangles and the arrows tending downwards indicate that Supernatural Life is meant to permeate and animate all the activities of social life. The arrows tending upwards indicate that social life is meant to aid in the develop-

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ment of the personality of members of Christ and thus contribute to the formation of the Mystical Body in Heaven. In this way, the social life of the *Citizen* is fully subordinated to the Supernatural Life of the *Christian*. His environment aids him to act as a member of Christ instead of being a hindrance thereto. Thus, too, God's Rights are fully respected.



Accordingly, at that epoch, there was no separation between the Christian and the Citizen either in education or in social life. Education was understood to be the training of the intelligence of Christ's members to grasp the order of the world around Christ and the disciplining of the will to observe that order in relation to God, their fellow-members of Christ's Mystical Body and themselves. Social life, in which politics and economics would be put into a watertight compartment and sectioned off from the life of members of Christ, was completely alien to such minds. They knew that in the Holy Sacrifice of the Mass, they pledged themselves to work with Christ, their Head, to mould the world in accordance with His Divine Plan for order. The Guilds were an application of this great doctrine of human solidarity in Christ to economic affairs.

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By the grace of Headship of the Mystical Body, our Lord Jesus Christ is both Priest and King of redeemed mankind and, as such, exercises a twofold influence upon us. Firstly, as Priest, He communicates to us the Supernatural Life of Grace by which we, while ever remaining distinct beings from God, can enter into the vision and love of the Blessed Trinity. We can thus become one with God, not, of course, in the order of substance or being, but in the order of operation, of the immaterial union of vision and love. The Divine Nature is the principle of the Divine Vision and Love, and by Grace we are "made partakers of the Divine Nature" (2 Peter, I, 4). This pure Catholic doctrine is infinitely removed from Masonic Pantheism. Secondly, as King, our Lord exercises an exterior influence on us by His government of us. As King, He guides and directs us socially and individually, in order to dispose all things for the reception of the Supernatural Life which He, as Priest, confers.

Society had been organized in the thirteenth century and even down to the sixteenth, under the banner of Christ the King. Thus, in spite of deficiencies and imperfections, man's divinization, through the Life that comes from the Sacred Humanity of Jesus, was socially favoured. Modern society, under the influence of Satan, was to be organized on the opposite principle, namely, that human nature is of itself divine, that man is God, and therefore, subject to nobody.

THE LUTHERAN REVOLT AGAINST THE DIVINE PLAN FOR ORDER.

The so-called Reformation sectioned off the *Christian* life from the life of the *Citizen*, so that political and economic organization left membership of Christ out of account. Lutheranism initiated that dualism, which separates life into two halves so independent that they have only accidental relations with each other, and thus prepared the way for Liberalism. This is the application of Naturalism to morality, politics and economics. This was the result of the separation of Grace and nature (the latter being intrinsically corrupt), faith and works. According

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to Luther, while the natural equipment of each individual remains intrinsically corrupt, he can, by an act of blind confidence, hold up the justice of Christ as a fire-screen between God's anger and his own abiding corruption. This was the origin of the theory of the Invisible Church of believers in Christ, the One True Visible Church, through which alone (*in re* or *in voto*) one becomes a member of the Mystical Body of Christ, being done away with.¹ This is the invisible Church of human relations with God and of divine action. All the rest, all that concerns the life and action of the external man, including the ecclesiastical organizations entered into in order to stir up faith in Christ, in a word, all the affairs of this world, are relegated to the State. So there is a clear-cut separation between the Christian and the Citizen. "You are a prince or a judge," said Luther, ". . . . you have people under you and you wish to know what to do. It is not Christ you are to question concerning the matter but the law of your country Between the Christian and the Ruler, a profound separation must be made Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. As a ruler, he is not called a Christian but a prince. The man is a Christian, but his function does not concern his religion Though they are found in the same man, the two states or functions are perfectly marked off one from the other, and really opposed."²

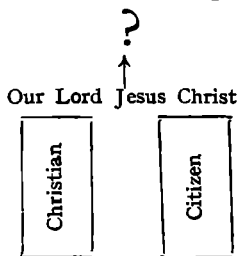
Hence all man's external activity, springing from a nature deprived of Supernatural Life and subject to the dictates of a ruler who must look upon himself not as a Christian but as a ruler, is completely naturalistic. By this individualism and separatism, the way is made smooth for modern Naturalism and Liberalism. If we bear in mind that, according to Luther, Our Lord Jesus Christ is no longer the Source of Sanctifying

¹ We may render *in re* by *in actual fact* and *in voto* by *in desire* or *in intention*.

² *Luther's Works* (Weimar Edition) XXXII, pp. 391, 439, 440.

Again he writes in his Commentary on the Epistle to the Galatians: "Conscience has nothing to do with the Law, works or earthly justice" (Gal., c. II, v. 14, quoted by l'abbé Paquier in *Luther et l'Allemagne*, p. 166).

Grace, the Intrinsic Principle of Life of the Mystical Body, we may express the disordered Lutheran separatist ideal as follows :



The note of interrogation at the head of the diagram is meant to emphasize the fact that those who are not in the order laid down by God for return to Him are objectively in disorder.

Each Protestant State, after the Peace of Westphalia in 1648, expressed this separatist ideal by organizing its particular form of religion as a State *Department*, such as looked after agriculture or any other section of the nation's life. It is true that the Protestant States, as organized bodies, still acknowledged in this way that they had a duty to God and, at the beginning at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for the full recognition of God's Rights. Decay in regard to the order of the world and in respect for human personality was inevitable, seeing that the guidance of the Vicar of Christ, the divinely-instituted infallible Guardian of the moral law, had been rejected.

POLITICAL CONSEQUENCES OF THE PROTESTANT REVOLT.

The first result was an enormous increase in the power of the Temporal Rulers, in fact a rebirth of the pagan *régime* of Imperial Rome.¹ The Spiritual Kingship of Christ, participated

¹ From the eleventh century onwards, the first law school of Europe, that of Bologna, propagated the cult of Roman Law. The legists, imbued with the idea of the will of the Roman Emperor as law, were a potent influence in urging rulers to revolt against the Mystical Body. Cf. *The Church at the Turning Points of History*, by G. Kurth, pp. 86-122. Of course, the Renaissance movement helped to strengthen that spirit.

in by the Pope and the Bishops of the Catholic Church, being no longer acknowledged, authority over spiritual affairs passed to the Temporal Rulers. They were thus, in Protestant countries, supposed to share not only in the Temporal Kingship of Christ the King, but also in His Spiritual Kingship. As there was no Infallible Guardian of order above the Temporal Rulers, the way was paved for the abuses of State Absolutism. The Protestant oligarchy who ruled England with undisputed sway, from Charles the Second's time on, and who treated Ireland to the Penal Laws, may be cited, along with that cynical scoundrel, Frederick of Prussia, as typical examples of such rulers. Catholic monarchs, like Louis XIV of France and Joseph II of Austria, by their absolutist tendencies and pretensions to govern the Catholic Church, show the influence of the neighbouring Protestant countries. Gallicanism and Josephism are merely a revival of Roman paganism.

The first political consequence of the Protestant rebellion against order was, accordingly, the extreme error of State Absolutism. The principle of private judgment prepared the way for the opposite extreme error of "holy rebellion" and the "right" of the people to overthrow authority whenever it displeases them. The doctrine that all men are equal in the Mystical Body and are their own priests, sowed the seeds of that spirit, which was given a body in the naturalistic Masonic society, when the advance of time had brought about the decay of belief in the Supernatural Life. When the favourable moment had arrived, the Masonic divinization of human nature found its expression in the Declaration of the Rights of Man of 1789. The French Revolution ushered in the struggle for the complete organization of the world around the new divinity—Humanity.

ECONOMIC CONSEQUENCES OF THE PROTESTANT REVOLT.

When men lived the life of the Mystical Body, looking upon themselves as Christ's members, they evolved economic organizations in accordance with their inner convictions. The Guilds of the Middle Ages were the economic expression of accepted solidarity in Christ. They are not to be looked upon as primarily

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economic organizations to which religious practices were super-added. No, by them men gave expression, in their arrangements for the production and distribution of what the body needs, to their full acceptance of the Divine Plan for ordered life. The rending of the Mystical Body by the so-called Reformation movement has resulted in the pendulum swinging from the extreme error of Judaeo-Protestant Liberalistic Capitalism or Individualism to the opposite extreme error of the Judaeo-Masonic Communism of Karl Marx.

Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing both politics and economics from subjection to the moral law binding on members of Christ. Perhaps we may best describe it by saying that it consists in erecting some particular section or aspect of human activity, economic or political, into a separate domain with its own autonomous end, completely independent of the final end of man as a member of Christ.

The Spiritual Kingship of Christ being no longer acknowledged, authority over spiritual affairs, including the right to interpret and apply the moral law, was vested in the Temporal Rulers of the Protestant States. Given human frailty, we need not be surprised at the deviations from the moral law which met with the approval of those Rulers from the sixteenth century onwards. It is not necessary for our purposes to investigate how far the self-interest of the Rulers inclined them to accept the doctrine of the orthodox English and French Political Economists, Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, J.B.Say and the Physiocrats, namely, that *Economic affairs, including, of course, the manipulation of money or exchange-medium, are governed by Physical Laws of nature*, to which no political law should attempt to do violence.

We have seen the great liberalistic principle that Economic affairs are governed by Physical Laws which no political law should attempt to regulate in view of favouring membership of Christ. In the name of this principle, organized Naturalism worked for the destruction of the Guilds of the Middle Ages at the French Revolution, and naturalistic Liberalism resisted the trade-union and reform movements. Every movement

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of resistance to social amelioration and professional organization was made in the name of this liberalistic Economic Science.¹ In this way, Liberalism sacrificed the weak to the strong and obliged the former to respect the contracts made with the latter out of dire necessity, though with all the external marks of liberty. Accordingly, in practice, Liberalism led to the disregard of the fundamental equality of human *persons* and to the treatment of human beings as mere *individuals*.

There is a second consequence of the decay in regard to the Divine Plan for order. The suppression of the economic structures based upon the acceptance of our supernatural solidarity in Christ, namely, the Guilds, has simply been the prelude to a prolonged attempt to impose an anti-supernatural reaction. Liberalism stressed the first part of Article I of the Declaration of the Rights of Man, namely, "men are born free." The resultant oppression of the weak by the strong led to the coalition of the weak in an endeavour to defend the fundamental rights of human nature in which all are equal. Unfortunately, the leadership of this reaction was seized by Socialists and Communists, impregnated with the same revolutionary doctrine as the Liberalists, namely, the doctrine of the "autonomy of the individual" or "the unconditioned liberty of the individual fallen human being." By stressing the second part of Article I of the Declaration of 1789, namely, "men are born equal," they have inaugurated a system as anti-social as the other. In the name of the essential equality of *human nature*, they aim at suppressing the inevitable accidental inequality of *human conditions*. The only way to succeed in this is to suppress the actual organization of society in which the law maintains the inequality of conditions, especially through the possession of private property, and reconstruct a society in which all the citizens shall be equal not only *de jure* but *de facto*. For this

¹ "At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice" (Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*).

they have stirred up the class-war and aroused envy and hatred. In their ideal society, the State shall own everything and shall oblige all, without distinction of classes, to work for the Common Good, distributing to each his proper share of the common store.

Given the false foundation of both the Liberalist and the Socialist doctrines, namely, the Rousseauist-Masonic deification of the individual, there is no equitable solution of the problem. If society is conceived to be, as the Declaration of Rights of 1789 and the Social Contract of Rousseau suppose, a simple material juxtaposition of autonomous individuals, then, either *in the name of liberty*, the strong will oppress the weak, or *in the name of equality*, the manipulators of the coalition will oppress everybody. In both cases, human beings will be treated as mere *individuals*, not as *persons*.

Whenever man revolts against the Divine Plan for order and rejects the Supernatural Life of Grace, he sinks down to an infra-human level and becomes anti-natural as well as anti-supernatural. This is the ultimate reason for the abuses and enormities of modern economic social arrangements, so deplored by Popes Leo XIII and Pius XI. The swing of the pendulum of human striving for social justice, from anti-supernatural (and anti-natural) Liberalism to anti-supernatural (and anti-natural) Communism, has been wittily described by Christopher Hollis. "It is clear," he writes, "that the battle between Capitalism and Communism, so far from being the eternal struggle of our race, was in reality little more than a family quarrel between two Jews for the divine right to deceive mankind—between the Dutch Jew Ricardo and the German Jew Marx."¹

We have seen that one result of the Lutheran revolt was the division between the Christian and the Citizen. According to the Catholic ideal, the whole life of a member of Christ is meant to be subjected to Christ and animated with the meritorious Supernatural Life of Grace, just as all movements of the hand or of any other member are subject to the head in the physical

¹ *The Two Nations*, p. 131. For the development of the ideas outlined here, cf. *The Mystical Body of Christ and the Reorganisation of Society*, Part IV, and *The Workingmen's Guilds of the Middle Ages*.

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body. According to the Lutheran ideal, all the activity of a Christian in the world is withdrawn from the rule of Christ and given over to Naturalism. "They who are just," says Luther, "*observe the law, not because they are thereby justified before God, but for the sake of civil order, and because they know that such obedience is well pleasing to God, and a good example and pattern for the improvement of others.*"¹ To earthly activity was thus ascribed a merely earthly, naturalistic value. Calvin agreed with this, maintaining the sectioning or division of life, but he added powerful incentives to the observance of natural morality and the pursuit of wealth. He taught that moral life and success in business were a proof of one's election to salvation, a clear indication that the purely interior act of faith-confidence in Christ had been rightly performed, and that on the other hand, lack of honesty and ill-success were a proof of eternal damnation. Accordingly, political action and business dealings, instead of being vivified with the supernatural love of one's fellow-members of Christ, actual or potential, were left to the guidance of private judgment, that is, inevitably, to the promptings of self-interest. Thus, individualism in religion prepared the way for individualism and separatism in political and economic activity. Naturalism grew apace.

Meanwhile, the uprise of a multitude of sects, which was the inevitable consequence of individualism and private judgment, favoured Naturalism after another fashion. Satan urged the desirability of setting up a society, based upon that natural religion in which all men agree, as a remedy for the divisions arising from the quarrels between Christian denominations. Thus, the tempter whispered, since human beings are rational, you can make them good and true and at the same time re-establish the brotherhood of men of all nations, so much endangered by all these quarrels. Satan pleaded, too, for an oath of secrecy because of special knowledge to be safeguarded, knowing the force of such an appeal and its efficacy in keeping men in subjection. In this wise, Freemasonry, a naturalistic caricature of the Mystical Body of Christ, was brought into existence.

¹ Quoted by Rev. Eustace Dudley in *National Resurrection*, p. 39.

THE SIGNIFICANCE OF THE FRENCH REVOLUTION OF 1789

The so-called Reformation had not attempted to set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which we behold the first appearance in public of the new ideal of a purely naturalistic society striving for the universality that belongs only to the Catholic Church. The State or Nation, falsely holding that it is not obliged to make profession of any religion, proclaims that religion is a private matter and, after the model of the Masonic Society, declares itself superior to the Mystical Body of Christ and to all the various man-made forms of religion professed by its individual subjects.

Modern History since 1789 is, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King, in regard to the Church, the State, the Family, Education, the Religious Orders, Secret Societies, the Press and Private Property. After every successful Masonic Revolution, since the first in 1789, down to and including the Spanish Revolution of 1931, the world soon began to hear of the country's entering upon the path of "progress," by the introduction of "enlightened" reforms, such as, the separation of the Church and State or the putting of all religions on the same level, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press. These were, of course, simply the results of Satan's utilization of his visible instruments in order to eliminate the influence of Christ the King. Satan knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. Most of his subordinates, however, do not grasp this. Blinded by the suggestions of the tempter

and by their own pride, men overthrow the bulwarks of society reared on faith in Christ and on our membership of Him, with disastrous results, especially for the poor and the lowly.

Thus, in practically every country in Europe, in which the whole people once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage, Satan has succeeded at one time or another in setting up a *native* Government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. In these two countries, Satan cannot yet boast that he has succeeded in getting a *native* Government to insult the Mass and attack the formation of children as members of Christ. But these two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, Whom He has sent, are weakening in their grasp of order. While some of the other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, these two countries have declared themselves *indifferent* to Him.

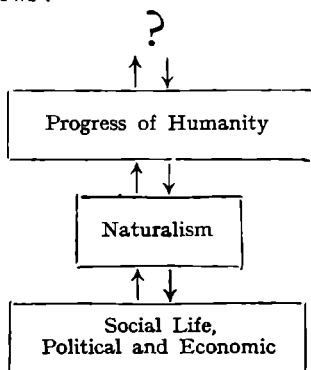
Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states: "The Roman Catholic Faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy *equal* rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens" and *recognizes equally* the Protestant Sects and the Jewish Congregations as the Churches of the minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messiah and the natural Messiah.¹

¹ Cf. quotations from the Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*: "The Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion," etc., pp. 30, 31. Cf. also the Encyclical Letter, *Humanum Genus*, Chapter V, p. 69.

The word Revolution may be taken in two senses. The primary signification is that of a radical transformation of society, undertaken for the purpose of destroying the ancient order which was based on the recognition of the Rights of God through the Mystical Body of Christ and of the reality of the Supernatural Life of Grace as our highest and noblest life. The second signification is derived from the former. According to it, the word is applied to the doctrines or principles in the name of which the social transformation is accomplished and to the new institutions set up in the place of those overthrown. The aim of revolution, therefore, is based on the negation of God's Rights and of our Supernatural Life and is the enthronement of man's reason as supreme. In other words, it is the inauguration of the reign of Naturalism or Rationalism.

The French people had grasped the truth of the Divine Plan for order and had stood for the Rights of God. By leaving Our Lord Jesus Christ out of account and passing over in silence the Rights of the Head of the Mystical Body, they committed apostacy and ushered in a long period of disorder under the sway of the promoters of Naturalism. When men reject Our Lord Jesus Christ, they tend inevitably to put themselves in the place of God. This is what the French Masons had done and this is what they succeeded in doing officially in the name of France in 1789. It is precisely in this putting of human reason in the place of God that Rationalism consists, and this is what we find in the Declaration of 1789.

We may now express the naturalistic significance of the Revolution as follows :



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The individual Christian, actual or potential, becomes a mere Citizen, and the State organizes the whole of life on purely naturalistic lines. The kind of organization set up and the moulding process applied to the ordinary man as a consequence will vary according to the disorder of the fundamental conception in question. But the result will invariably be, as has been already remarked, that the Citizen will be treated as a mere *Individual*, not as a *Person*. Man can consistently maintain the supremacy of reason over sense in social organization, only on condition of maintaining the subjection of his reason to God, through Our Lord Jesus Christ.

SOME NATIONAL REACTIONS¹

We have seen that Modern History since 1789 has been to a large extent the account of the domination of State after State by the *naturalistic* supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized *naturalistic* supranationalism of the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless it submits to God through Our Lord Jesus Christ, the anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has inevitably resulted in natural decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the attack on the elements of supernatural organization still to be found in these countries, with disastrous consequences for the national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen, the de-supernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the

¹ Cf. *The Mystical Body of Christ and the Reorganization of Society*, Chapter XVI, where these national reactions are treated at greater length.

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developing domination of money, with its complete reversal of order. This reversal of order involves the subordination of members of Christ, actual or potential, to the production of material goods, and of production to finance. The results are to be seen, in the treatment of human beings as mere *individuals*, not as *persons*, in the decay of family-life, in the increasing socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of a country would mean a return to full acknowledgement of all that we have seen implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces of the Jewish Nation and Freemasonry, but also the acknowledgement of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.

SPAIN'S REACTION

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal, since the beginning of the nineteenth century, may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another

to pieces when they have attained power. The same holds true for Mexico"¹

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."² The Masonic Revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for Christ the King.

PORTUGAL'S REACTION

Portugal's reaction against Judæo-Masonic disorder has been on the whole peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931, and again in 1935, the Grand Orient attempted to get rid of them but failed. Everybody knows that the revolution of 1910, which put an end to the Monarchy, was the work of Freemasonry.³

In regard to the points of the Divine Plan for order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese

¹ *Les Sociétés Secrètes et la Société*, Vol. II, p. 668. On pages 668-680, the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in *Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, and in *No God next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

² *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 24. This work and that of M. Jean Marquès-Rivière, *Comment la Franc-Maçonnerie fait une Révolution*, contain details and documents.

³ Cf. *Le Portugal Renait*, by L. de Poncins.

Constitution favours the return to order, while considering it prudent to take account of the results of decay and to await the development of the right mentality towards the Divine Plan through education. Thus "the State shall maintain the régime of separation in relation to the Catholic Church and any other religion or cult practised within the Portuguese territory,"¹ but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will not, therefore, aid the revolt of Catholic members of Christ against Christ.

The Portuguese Corporative State rises superior to the Italian, because it fully recognizes the fact that man is not only an *individual* subordinate to the State but also a *person* for whose well-being and development the State itself exists.

IRELAND'S REACTION

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict waged between Our Lord Jesus Christ and Satan. They know that when England embraced the heretical doctrines of the so-called Reformers in the sixteenth century, Ireland remained steadfast in its hold on order, but they do not accurately know what has been the effect of the French Revolution on Ireland, considered from the point of view of the vital struggle between Christ and Satan which is being waged in the world. We have seen that the progress of the French Revolution has meant the successive renunciation

¹ *Political Constitution of the Portuguese Republic* (Editions SPN, Lisbon, p. 17). Article I of the Concordat of 1940 runs as follows: "The Portuguese Republic recognizes the personality in law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner, by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

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by States of all acknowledgement of the Mystical Body of Christ and the Supernatural Order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.¹ The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the New Messiah and we know that "he who is not with me is against me" (St. Matt., XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irishmen to accept without discrimination all the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements whose inner significance and ultimate orientation they were far from realizing. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother.²

GERMANY'S REACTION

In order to understand the different currents in the German Reaction against Judæo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and Love from the world. They will hotly deny this or scoff at it, but the objective order of the world is a fact. Further, the leaders of the Jewish Nation aim at the inauguration of the reign of the natural Messiah and the rejection of Our Divine Lord, in view of their own

¹ Letter, *Post tam diuturnas*.

² Ireland's attitude towards the Kingship of Christ will be dealt with in a later pamphlet.

domination, and they use their undeniable influence in Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia, in so far as they may be useful instruments in propagating Naturalism, and at the same time seek to use them for the ulterior schemes of Judæo-Masonry. We must be prepared, too, for reactions, when these Protestant countries perceive that what they consider their national interests have been sacrificed on various occasions to Jewish interests and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S.J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the German countries and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*,¹ the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular he proves that it was through Masonic pressure that Italy entered the war against Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia, after the Great War, were the work of Judæo-Masonry and Brothers. ∴ Toller, Levien, Axelrod, Wadler, Ewinger, Lenin, Trotsky, etc., etc.² On page 286, he gives as his conclusion, that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the Great War, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

¹ *World Masonry, World Revolution, World Republic.*

² Op. cit., pp. 211-231, 278-281.

In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna, in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."¹ Hence the points of view defended by these two groups of writers are complementary.²

The German reaction against the corrupting naturalistic influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the sixteenth century, has intensified the disorder. The reaction is a purely naturalistic one by which the German Race is put in the place of the Mystical Body of Christ, German Blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the Leaders of the race, replace the moral law. In the place of the supernatural, supranational Mystical Body of Christ, the Jews also put their race and their

¹ Quoted by Mgr. Delassus, *op. cit.*, Vol. II, p. 48.

² Wichtl exaggerates when he asserts (*op. cit.*, p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite (to which, however, additions were made at the end of the 18th century), Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely, 1740, rather than from 1789. The modern State, "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps, *op. cit.*, Vol. II, p. 19.

Nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations, in the place both of the Mystical Body of Christ and *a fortiori* of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian Education as the formation of members of Christ. One can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the Jews, but to a dire persecution of the Catholic Church.¹ The deified German race has attacked directly the rival natural deity, the Jewish race, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It also systematically undermines and seeks to eliminate the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so doing. But, from the moment Catholics in Germany and Austria leave the church

¹ In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book, *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., etc. Cf. *The Mystical Body of Christ in the Modern World*, p. 310.

after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law of which the sole divinely appointed guardian is the Catholic Church is replaced by the exigencies of German blood, as declared by the leaders of the people. Thus the whole social organization of German life and the ideals animating it are completely anti-Catholic.

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation for Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was sent on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, Our august Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, bare-faced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who are teaching in these centres of higher studies must mobilize all the means at their command in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines:

"1. The human races, by their natural and immutable characters, are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

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" 2. The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is, by the very fact, honourable and permissible.

" 3. The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

" 4. The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

" 5. Religion is subject to the law of race and must be adapted to it.

" 6. The primary source and supreme rule of the whole juridical order is the racial instinct.

" 7. Only the Cosmos or Universe exists, a living being ; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

" 8. Individual men exist by the State and for the State : whatever rights they possess come to them exclusively through a concession from the State"

The following phrases of the Encyclical of Pope Pius XI, *On the Persecution of the Church in Germany*, must be read in conjunction with the above propositions, especially with Nos. 5 and 6 : " He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God. Such a one is far from true belief in God and a conception of life corresponding to true belief We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future."

In *The Rulers of Russia*, I quoted an author to the effect that the German monetary system was a reaction against the fallacy

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of making the volume of a country's money or exchange-medium depend on the amount of gold the government of the country could control.¹ It is quite true that the volume of money or exchange-medium ought to be proportioned to the development of a country's capacity for production, not to the amount of gold that may happen to be in its Central Bank. But the German financial system, as a whole, is far from being in harmony with the principles of St. Thomas; in conjunction with the racial theory, it will tend to the treatment of the human *person* as a mere *individual*. The German Government controls the creation of bank credit by the Reichsbank, and allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it favours. Now, when the Government takes over exclusive control and management of the lending business, we have, in practice, Socialism or Communism. For a Government to create bank credit and lend it to whom it chooses is even more vicious than for private banks to create money as loans. In the case of private banks, arbitrary discrimination is not the primary motive in denying loans. The German Government determines what businesses may or may not borrow and thus exercises the power of life and death over them. This power tends to reinforce the treatment of subjects as mere *individuals*, not as *persons*.

With regard to the appeals to God in the mouths of National-Socialist orators, the following words of Cardinal Pie of Poitiers are apposite. "There are men," writes the great Cardinal, "who speak emphatically of God. That does not demand any great sacrifice. *For them, God is a sort of abstraction . . .* But Jesus Christ, that is, God become Man, God here upon earth, God speaking, commanding, threatening, that is quite another matter . . . 'We will not have this man to reign over us.'² Others again admit Our Lord Jesus Christ and His Gospel. Our Lord has given proofs of His Divinity. He must be believed. He has given us the Gospel. It must be accepted . . . But

¹ 3rd Edition, Revised and Enlarged, November 1939, p. 74.

² St. Luke, XIX, 14.

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the claims of the Catholic Church and of its Supreme Head, the Pope, the Vicar of Christ, cannot be tolerated. 'We will not have this man to reign over us.'"¹

¹ *The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 34.

For Cardinal Pie, "God reigns visibly on earth, when the Incarnate Son of God rules, and the Incarnate Son of God rules, when the rule of His Church is definitely acknowledged" (op. cit., p. 32). Cf. Pius XI, Encyclical Letter, *Ubi Arcano Dei, On the Peace of Christ*.

CHAPTER VII.

The Kingship of Christ and the Duty of Catholics

POPE PIUS XI AND THE DUTY OF CATHOLICS

WHEN instituting the Feast of the Kingship of Christ, Pope Pius XI insisted upon the duty of Catholics to combat bravely for the Rights of God by proclaiming Christ's Kingship over States and Nations. "The annual and universal celebration of the Feast of the Kingship of Christ," he wrote, "is very much calculated to fix men's attention on, and remedy in some way, this public revolt from Christ that may be traced to secularism, to the great ruin of society. While nations insult the sweet name of Our Redeemer by suppressing all mention of it in their conferences and parliaments, we ought all the more loudly acclaim it, and all the more universally affirm the Rights conferred on Him by His royal dignity and power We earnestly hope that the Feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Saviour.

"It would be the duty of Catholics to do all they can to bring about this happy result. Many of them, however, do not seem to occupy the position in the social scale or to wield the influence befitting those who bear the torch of truth. This disadvantage may, perhaps, be due to slowness and timidity on the part of good people, who shrink from resistance or make but a feeble struggle, with the result that the enemies of the Church become more and more reckless and more daring in their attacks. But if the faithful would generally understand that it is their duty to fight bravely and continually, under the banner of Christ their King, then fired with apostolic zeal, they would endeavour to win over to Our Lord those who are estranged from Him or know Him not, and would endeavour to maintain His Rights intact."¹

¹ Encyclical Letter, *Quas Primas, On the Kingship of Christ.*

CARDINAL PIE OF POITIERS AND THE KINGSHIP OF CHRIST

Cardinal Pie of Poitiers (1815-1880), one of the great champions of the Kingship of Christ during the 19th century, again and again urged Catholics never to relinquish the struggle for God's Rights, never to become resigned to the dethronement of Christ the King.

Speaking of the Church's mission to the nations of the world, the Cardinal said : " Remark the last words addressed by Our Lord to His Apostles before He ascended into heaven : ' All power is given to me in heaven and on earth. Going therefore, teach ye all nations.' Notice that Our Lord Jesus Christ does not say all men, all individuals, all families, but all nations. He does not merely say : Baptize children, teach the catechism, bless marriages, administer the sacraments, give religious burial to the dead. Of course, the mission He confers on the Apostles comprises all that, but it comprises more than that, for it has a public and social character. Jesus Christ is King of peoples and nations."¹

Again, when commenting on the first three petitions of the Our Father, " Hallowed be Thy name, Thy Kingdom come, Thy Will be done on earth as it is in heaven," he insisted that all these demand the public social reign of God, through the acknowledgement of Our Lord Jesus Christ, Whom the Father has sent. The Name of God is not hallowed as It should be, if It is not hallowed publicly and socially. Our Lord's Kingdom is meant to come, not only in individual souls and in heaven, but on earth, through the submission of States and Nations to His rule. The will of God is not done on earth as it is in heaven, if organized societies here below do not acknowledge their duties to God through Our Lord Jesus Christ. " The Catholic," he goes on to say, " is not a being who shuts himself up in an oratory, from which the tumult of the world is carefully excluded and who, occupied exclusively with saving his own soul, takes no interest in the way the world is going When Our Lord taught His Apostles the Our Father, He made

¹ *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 24, 25.

it clear that none of His followers could accomplish the first act of religion, which is prayer, without putting himself in relation with all that can advance or retard, favour or hinder, the reign of God on earth, and he must do this in proportion to his intellectual attainments and to the extent of the horizon open before him As long as this world lasts, let us never consent to limit the reign of God to heaven or even to heaven and the interior of souls. 'Thy will be done on earth as it is in heaven.' The dethronement of God on earth is a crime, to which we must never become resigned. Let us never cease to protest against it."¹

This is especially necessary nowadays when proposals are being made in view of remedying economic and financial evils, while leaving God's Rights and Our Lord's Programme for their orderly acknowledgement out of account. "There would be to-day neither Socialism nor Communism," wrote Pope Pius XI, "if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the basis of Liberalism and Laicism, they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and to-day are crumbling one after another before our very eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus."²

SOLIDARITY OF CATHOLICS AS MEMBERS OF CHRIST

The reaction against the organized propagation of Naturalism will demand an integral grasp of our corporate oneness with Christ. We come into union with Our Lord, not as isolated individuals, but as members of a supernatural organism, the Mystical Body of Christ. Each baptized Christian enters into an interior vital relation with Christ through being incorporated into the organism of which Christ is the invisible Head. Or, to express it more in accordance with reality, Christ unites each baptized Christian with Himself by incorporating him or her

¹ *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 26, 92.

² Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

into a living organism, of which He is the invisible Head. That organism, supernatural and supranational, is destined to permeate the whole social life of States and Nations with the spirit of supernatural solidarity in Christ. Of course, the end aimed at by this supernatural organism, in its permeation of society, is the development of the individual member's personality through interior union with Christ. But the individual member will develop his interior personal life only in proportion as he forgets self for the sake of the Head and the whole Body. All of us, as members of Christ, must strive to realize the fulness of St. Paul's expression : " I live, now not I ; but Christ liveth in me " (Gal., ii, 20).

In the physical body, an individual member can attain its full development, only by fulfilling its function in perfect subjection to the head and in complete harmony with the other members, thus co-operating for the good of the whole body. Analogously, in the Mystical Body of Christ, an individual member must, as it were, lose himself in order to find himself really. Many Catholics, unconsciously influenced by Protestant individualism, not only consider themselves as imitating Christ, our Model, from outside, so to say, but regard themselves as having an isolated individual relation with Christ. They do not bring home to themselves sufficiently that all Christ's members form one organism under Christ, battling for the Divine Order of the world, and that they can grow up in Christ, only by supplying their quotas of self-sacrifice in their places, in the supernatural organism of His Mystical Body.

Other Catholics seem to be unconsciously influenced by the Lutheran separation of the Christian and the Citizen and consider their spiritual life as a purely interior relation with Christ. Their spiritual life is, as it were, sectioned off from ordinary everyday life. They are in danger of allowing the world around them to be organized against Our Lord's Programme for order, while they continue to practise their religion more or less unconcernedly. They do not sufficiently realize that we enter into vital relation with Christ, through being incorporated into a visible organism, and that we must take as the starting-point of our spiritual life the objective fact of this incorporation.

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We must not initiate our spiritual life by the soul's looking at itself somewhat after the subjective fashion in which Descartes started intellectual life. The spiritual life is not the life of a "soul," but the life of a member of Christ, composed of soul and body, occupying a place in an organic unity destined to mould the world for Christ.

The whole body grows in charity and union with Christ, when each part supplies what it is destined to give, according to its position and function. In Chapter IV of the Epistle to the Ephesians, especially in verses 11, 12, 15, 16, St. Paul insists upon this positional development. We have grown accustomed to considering ourselves as separate individuals looking at Christ from outside, each one living his or her individual life with Christ. We must consider ourselves as we really are, that is, as one with Christ and as being moved by Him as a body, for the moulding and transformation of society.

CATHOLICS AND THE NATURALISM OF THE JEWISH NATION

The Jewish Nation has gradually become the most strongly organized, non-secret, visible force working for the elimination of the supernatural outlook in society and for the installation of Naturalism. The supernatural outlook insists that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam, but restored by Our Lord Jesus Christ. Naturalism denies the existence of any life higher than natural life and maintains that social relations must be organized on that basis. As members of Christ, we are bound to work for the return of society to our loving Saviour, so that social organization may be permeated with the reality of the Supernatural Life of Grace. Pope Pius XI insists on this in the Encyclical on the Kingship of Christ. Let us now take two examples of how our efforts to combat Naturalism will bring us into conflict with the Jews in their preparations for the naturalistic Messias. The first example will deal with the political, the second with the economic organization of the world.

States and nations are bound to acknowledge the Catholic Church as the One True Church. Pope Pius XI shows that

the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions, and placed ignominiously in the same category with them."¹ Previously Pope Pius VII had written: "By the fact that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects, and even as Jewish perfidy."² We have seen that Pope Leo XIII insists that "the Catholic Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion."³ Now since the French Revolution, States have placed all forms of error on the same level as the Mystical Body of Christ, and Jews have been admitted as full citizens of the once Christian States.⁴ By granting full citizenship to members of the Jewish religion, the State, to all intents and purposes, gives free rein to the naturalistic moulding process pursued by the Jewish Nation, in view of the elimination of membership of Christ and of the inauguration of the new Messianic era. It thus shows itself indifferent in the struggle between the true Supernatural Messiah, who has come, and the naturalistic Messiah, to whom the Jews look forward.

In regard to the economic organization of the world, Pope Pius XI insists that "then only will it be possible to unite all in harmonious striving for the Common Good, when all sections of society have the intimate conviction that they are all members of a single family and children of the same heavenly Father, and further, that they are one body in Christ, and everyone members one of another"⁵ (Rom., XIII, 5). To have lasting

¹ Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

² Letter, *Post tam diuturnas*.

³ Encyclical Letter, *Immortale Dei*, On the Christian Constitution of States.

⁴ "The sententious maxims which in 1789 were declared to be the synthesis of the *Rights of Man*, were in point of fact, merely the *Rights of the Jews*, to the detriment of those peoples amongst whom those 'Rights' were enthroned" (Article in the *Civiltà Cattolica*, *Della Questione Giudaica in Europa*, November 15th, 1890).

⁵ Encyclical Letter, *Quadragesimo Anno*, On the Social Order.

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peace in society we Catholics, then, must strive to bring back the great truth that employers and employed must treat one another as members of Christ. It is, as we have seen, part of what we promise *Christ as King*, when we make submission to our Heavenly Father along with *Christ as Priest* at Mass. Now, the aim of the Jewish Nation is to substitute for the Supernatural Messiah in whom we are members of one Body, the rule of the natural Messiah. Accordingly, in virtue of Catholic principles, we must oppose the efforts of the Jews to get control of the economic organization of society. How can we succeed in getting employers and employed to treat one another as members of Christ, if we allow social organization to pass into the hands of those who have persistently denied and rejected His Divine Mission and for whom the supernatural Kingdom of His Mystical Body is simply a fraudulent attempt to turn Israel aside from its destiny?

We have, therefore, a twofold programme set out before us. We must, on the one hand, defend Our Lord's Rights and, on the other, seek to tear away the veil from the eyes of those whose blindness hurts Him in a special way.

On the one hand, we have to stand valiantly for the Divine Personality of Our Lord and for the transcendent claims of His Mystical Body, the Catholic Church, in which He continues to live and into which all must enter in order to be one with Him. The Personality of Our Lord, True God as well as True Man, is not merely the subsistence of a created soul: it is the Personality of the Second Person of the Most Holy Trinity. The Jews, as a nation, have always rejected that Divine Personality, and their efforts are directed to combating the influence of the Supernatural Life which He seeks to diffuse through the Catholic Church. We have to stand, therefore, unequivocally for the rights of Christ the King. Jewish efforts to eliminate the Supernatural Life of Grace and faith in Jesus tend inevitably to drag life down to an infra-human level. We have, therefore, to resist and defeat Jewish efforts to dominate our society and mould it along *naturalistic* lines. Besides the safeguarding of the poor and needy, there is the more far-reaching question of the creation of money and the regulation of the volume of exchange-medium used by Christian peoples

That power must not be allowed to fall into, some would say to remain in, Jewish hands, or to fall into the hands of nominal or erstwhile Christians, Masons and others, who are dependent upon, or in alliance with, Jews. We must combat Jewish attempts to bring under their domination individual Catholics and Catholic countries, even more vigorously than we must struggle against Freemasonry, because the Jews form a more strongly organized and more cohesive naturalistic force than Freemasonry.¹

On the other hand, Our Lord, True Man as well as True God, is a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Our Lord's Individuality, that by which as a Man He is distinct from other members of the human race and belongs to a certain environment and a certain descent, is Jewish. The Blood that was poured out on the Cross at the hands of the official leaders of His own nation for the restoration of the Divine Life of the world was Jewish Blood. Our Lord's Sacred Heart is a human heart and He loves His own nation with a special love. *We must never forget that or allow ourselves to fall victims to an attitude of hatred for the Jews as a nation.* We must always bear in mind that He is seeking to draw them on to that supernatural union with Himself which they reject.

The Jews look upon themselves as the Chosen People, in the sense that they are the people destined to bring happiness to the world in the Messianic Era yet to come. Catholic writers would do well not to pander to this Naturalism, by speaking of the Jews simply as the Chosen People, for thus they increase the confusion of thought in modern times. The Jews were chosen to be the custodians of the divine promises until the coming of Jesus Christ, of whom they were to be the fount according to the flesh. They have not ceased to be the race in which the "Word was made Flesh," and, as such, they are the object of special love on the part of Our Lord. But the Naturalism by which they rejected Him and continue to hold that the happiness of the world is to come through their Messianic aspirations is false and must be everywhere combated.

¹ The Jews exercise a very real and efficacious power of influence in Freemasonry and direct its action, thanks to the B'nai B'rith Lodges, which do not admit non-Jews, but whose members are admitted to ordinary Masonic Lodges.

THE JEWISH STATE

The remedy for the dual allegiance of the members of the Jewish Nation is to be found in the Jews becoming citizens of a Jewish State to be set up by international agreement and ceasing to be citizens of other States.¹ It may be well to quote some prominent Catholic writers who have advocated that the full citizenship of States, accorded to the Jews for the first time by the French Revolution, should be withdrawn from them. In *Les Pourquoi de la Guerre Mondiale*, Mgr. Henri Delassus, Doctor in Theology, writes as follows: "The first thing to do is to change French legislation. French law, for the last one hundred and twenty years is legalizing a falsehood. It considers as French those who are not French, since they are Jews. French legislation should be in harmony with truth. It ought to restore to the Jews their Jewish nationality, in conformity with reason, history, justice and humanity. The legislation introduced by the Revolution represents the Jew as French. He is not French The Jews must cease to be officers, magistrates, professors, civil servants, barristers, attorneys, doctors in the public service We must repeal the law by which Jews have been allowed to usurp the title of French citizens and declare them deprived of French citizenship Without any foolish acceptance of persons, without a trace of inhuman violence, by an abstract legal provision, which cannot wound anybody's self-love and of which, consequently, nobody can complain, Jewish functionaries must be obliged to resign from Government positions It is especially to financial centralization that the Jews owe the greater part of their strength. But that would have been overcome or could not have been maintained without the aid of political centralization Without a change in the legislation introduced by the Revolution, the restoration of the French State is impossible."²

¹ Of course, the rights of the original inhabitants of the territory selected must be respected.

² *Les Pourquoi de la Guerre Mondiale* was published by Desclée, De Brouwer et Cie, Lille and Paris, in 1922.

Perhaps the most forcible testimony to the necessity of this measure is that to be found in the series of articles contributed to the *Civiltà Cattolica* in October, November and December, 1890. These articles form a complete treatise on The Jewish Question in Europe, its causes, its effects and the remedies advocated.¹ After having spoken of various unsatisfactory remedies, the writer continues : " In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people in every country that supports them, and of a society segregated from the societies amongst which they live ; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world ; in view of the fact that the experience of many centuries and our present

¹ The special position of *La Civiltà Cattolica* amongst Catholic reviews and the enconiums bestowed on it by Sovereign Pontiffs deserve to be more widely known. Let us mention a few of them.

Pope Pius IX gave the review its status in the following terms : " By this Letter, in virtue of Our Apostolic Authority, We erect and constitute in perpetuity the College of Writers of the periodical, *La Civiltà Cattolica*."

Pope Benedict XV blessed its work : " We bless the fruitful Apostolate which the venerable review, *La Civiltà Cattolica*, carries on courageously and unwaveringly on behalf of the Christian cause."

Pope Pius XI praised its devotion to the Holy See : " From your assiduous activity and from the whole life of *La Civiltà Cattolica*, there radiates that special devotion to the Holy See which has deservedly won for you the benevolence and esteem of Our Predecessors and Ours."

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experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian States, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians. This is what has been done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done again, sooner or later, whether one likes it or not."

Have the Jews a right to Palestine as the portion of the earth's surface in which they may set up a separate State? It is clear from all that has been said about their rejection of the true Supernatural Messiah that they can no longer lay claim to it by Divine Right. They were assigned that part of the earth as their inheritance on condition of their being obedient to God. They disobeyed God's command to hear His Son, by their rejection of Our Divine Lord before Pilate and on Calvary, and they persist in their disobedience. Accordingly, there can be no question of a right based on a divine promise. In addition, the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Canon Arendzen wrote as follows on this aspect of the question, in the *Catholic Gazette* of August, 1936: "The Arab population which has occupied the country for the last 1,300 years has definite and inalienable rights which must be respected. The Jews are foreigners in Palestine and the intrusion of vast numbers of foreigners, so as to swamp the native population, seems an act of unprovoked injustice. It would obviously be unfair if some great power by force made England a national home for the Danes, on the strength of that people once having been masters of this country, a thousand years ago. The Jews have practically evacuated Palestine since 138 A.D., and their intrusion into it, after having left it for eighteen hundred years, seems unjustifiable, on any known principles of equity. The Mandatory power, which at present is the government *de facto*, is clearly acting against elementary laws of fairness in promising to a race, alien in religion, speech and blood, a country already

occupied by another nation."¹

The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their national domination over the world will yet dawn. The final result will inevitably be another disastrous blow to their hopes, for all their naturalistic attempts to impose their will on God, instead of accepting His, are doomed to failure, and every failure involves the Jewish nation in dire catastrophes.

THE CATHOLIC CHURCH AND ANTI-SEMITISM

After all that has already been said, it will be easy to deal with the question of Anti-Semitism. What is meant by the term? It means hatred of the Jews as a race. The Jews, however, use the word to designate *any form of opposition* to themselves, and they strive persistently to associate irrationality and want of balance with the term. They evidently want the world to believe that anyone who opposes Jewish pretensions is more or less mentally deranged.

Now, first of all, it must be remarked that the term is too wide and too loose. The Arabs are doubtless Semites. Yet the Arabs in Palestine, on account of their opposition to Jewish domination, are Anti-Semites.

Secondly, as we must stand valiantly for the rights of Christ the King, the True Supernatural Messias, and strive to re-impregnate society with the supernatural spirit of the Mystical

¹ With regard to the 1915 agreement between the Sherif of Mecca, Hussein, and Sir Henry MacMahon, acting for the British Government, conceding the Arab claim to Palestine, cf. *Waters Flowing Eastward*, by L. Fry, pp. 68-69, and the literature cited.

"In the nine o'clock news (B.B.C.) on Sunday, Nov. 2nd, 1941, General Smuts was quoted at some length as applauding the Balfour offer of Palestine to the Jews as a permanent home. He seemed to be as ignorant as Mr. Balfour appeared, some twenty-five years ago when the declaration was made, that we had previously admitted and acknowledged the claims of the Arabs to the same property" (*The Weekly Review*, November 6th, 1941).

Body, we must combat Jewish efforts to permeate the world with Naturalism. In that sense, as there is only one Divine Plan for order in the world, every sane thinker must be an anti-Semite. *The Jewish World*, February 9th, 1883, contained the following programme: "The great ideal of Judaism is . . . that the whole world should be imbued with Jewish teachings, and that in a universal Brotherhood of nations—a greater Judaism in fact—all the separate races and religions shall disappear." This implies the elimination of the Supernatural Messiah and the disappearance of the Mystical Body of Christ, the Catholic Church. The Jews need not be surprised that such pretensions evoke "Anti-Semitism." That programme is a challenge to the Catholic Church to a duel to the death.

The Catholic Church condemns hatred and want of charity between nations just as it does between individuals. By nature we are brothers and by our supernature, the Divine Life of Grace, we are united in a brotherhood which is infinitely nobler still. "Above the brotherhood of humanity and fatherland," said Pope Pius XI, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ Himself."¹

The Church condemns in a more particular manner hatred of the Jews. Why is hatred of the Jewish race, as such, especially odious? Because they are the nation and race in which the Word became Flesh. Our Lord is a Jew of the House of David. Catholics commonly designate this hatred by the term "Anti-Semitism."²

If we take into account the condemnation of the German racial theories in the Encyclical Letter, *On the Persecution of the Church in Germany*, and in the Letter of the Sacred Congregation of Seminaries of April, 1938, the present National-Socialist hatred of the Jewish race is to be still more severely condemned, because it is based on blasphemous and heretical presuppositions.³

¹ *Allocution to the Spanish Refugees*, 14th September, 1936.

² Cf. the document of the Congregation of the Holy Office, quoted on p. 275 of *The Mystical Body of Christ in the Modern World*.

³ Cf. Chapter VI, pp. 119-120.

It must, however, be remarked with the writer of the article, *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*, that the Church has spoken for and against the Jews. On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks. She has always condemned acts of violence against the Jews and has respected the liberty of their consciences and allowed them freedom for their cult. On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed that if the Jews succeeded in attaining to high offices of State they would abuse their powers to the detriment of Catholics, the Church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytize and were not allowed to have Christians as slaves or servants.

On the one hand, the Church condemns race-hatred in general and hatred of the Redeemer's race in particular. On the other hand, the Church insists, as we have seen, on the duty of combating Naturalism in public and private life, approves of love of native land and extols true supernatural patriotism. We have the right and the duty to defend our country and our nation against the unjust aggression of another nation. This duty is still more strongly urged upon us when it is a question of our country's fidelity to Christ the King. We must, therefore, combat Naturalism in general always and everywhere, and we must be vigilant in regard to the Naturalism of the Jewish Nation in particular. The tireless energy with which His own nation pursues the elimination of the influence of the Supernatural Life is doubly painful to Our Lord's Sacred Heart. The combat against Naturalism in general and, therefore, against the organized Naturalism of the Jewish Nation, is urged upon us, for example, by Pope Leo XIII (*Tametsi*, 1900) and Pope Pius XI (*Quas Primas*, 1925, and *Quadragesimo Anno*, 1931).

We are warned against Jewish Naturalism explicitly in a whole series of Papal Documents quoted by Pope Benedict XIV,

in the Encyclical Letter, *A Quo Primum* (1751). "As for Us," writes that learned Pontiff, "in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III (1159-1181) forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households. 'They ought not,' he wrote, 'to serve Jews for pay in permanent fashion.' The same Pontiff explains the reason for this prohibition as follows: 'Our ways of life and those of the Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate intercourse with them.' This quotation concerning the Jews will be found in the Decretal '*Ad haec*.' Innocent III (1198-1216), after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: 'When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap.' The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: 'The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognize themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen.' These words may be read in the Decretal, '*Etsi Judaeos*.' In like manner, in another Decretal, '*Cum sit nimis*,' under the same heading, '*De Judaeis et Saracenis*' (On Jews and Saracens), he forbids public positions to be bestowed on Jews: 'We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians'. If any should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians he has only to read the Constitutions

of the Roman Pontiffs, Our Predecessors, Nicholas IV (1288-1294); Paul IV (1555-1559); Saint Pius V (1566-1572); Gregory XIII (1572-1585); and Clement VIII (1592-1605), which are readily available, as they are to be found in the *Bullarium Romanum*."

In face of Jewish Naturalism, then, we must proclaim the supremacy of the Supernatural Life of the Mystical Body, by which we are spiritual descendants of Abraham, over the natural life of Abraham's descendants according to the flesh, as well as over every form of national life.¹

In face of Rosenberg's naturalistic deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that the Mystical Body of Christ is the one divinely-instituted supernatural society in which all, both Jew and Gentile, German and non-German, find redemption. We must affirm unflinchingly that this Supernatural Society, of which the life-blood is Sanctifying Grace, is infinitely superior to every nation and every race. As Abraham merited by his faith and obedience to be the ancestor of the Head of redeemed humanity, who was therefore of Jewish blood, so we, by our faith and obedience, are his spiritual descendants, spiritually Semites, members of the Mystical Body of his seed. This is what Pope Pius XI emphasized when he used the expression: "Anti-Semitism is inadmissible. We are spiritually Semites," addressed to the members of a Belgian pilgrimage in September, 1938.² Pope Pius XI's phrase is an echo of the one used by Pope Pius IX to the Jewish convert priests, the Fathers Lémann:

¹ "All are not Israelites that are in Israel: neither are all they that are the seed of Abraham, children" (Rom., IX, 6, 7).

² The French Journal, *La Croix*, of September 17th, 1938, stated that Pius XI, opening a Missal which had been offered him by some Belgian pilgrims, read out in Latin the prayer, "*Supra quæ propitio, etc.*," from the Canon of the Mass. In English the prayer runs as follows: "Vouchsafe to look upon them with a countenance merciful and kind, and to receive them as Thou wast pleased to receive the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech,

"You are the sons of Abraham and I also."¹

The phrase used by Pope Pius XI has been very frequently quoted, in fact, so frequently, that one is inclined to suspect that it is being used as propaganda with a view to emphasizing one aspect of the question, especially when one hardly ever finds any allusion to the previous portion of the Pope's discourse. Pope Pius XI had also said: "It is impossible for Christians to be Anti-Semites, but We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests." Thus we find, in this pronouncement of Pope Pius XI², the two currents which, down the centuries, run through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly

.. Thy high priest, offered up to Thee, a holy sacrifice and a spotless victim." The Pope then went on to say: "Antisemitism is incompatible with the sublime ideas and truths expressed in this text. We Christians can take no part in such a movement . . . no, it is impossible for Christians to take part in Anti-Semitism. We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests. But Anti-Semitism is inadmissible. We are spiritually Semites."

—Translation from *The Missal* (Burns Oates & Washbourne, Ltd., 1933).

¹ "Vos estis filii Abrahae et ego." This is quoted in the book, *La Cause des restes d'Israël introduite au Concile Oecuménique du Vatican*, by the Fathers Lémann.

² The Antiphon of the Magnificat of the first vespers of Quinquagesima Sunday expresses the same idea in succinct fashion. It runs as follows: "Noble Abraham, the Father of our Faith, offered a holocaust on the altar in the place of his son." Cf. the text of Gal., III, 29: "And if you be Christ's, then are you the seed of Abraham, heirs according to the promise." M. Drach quotes this text when, addressing his fellow-Israelites, he says: "It is only through Jesus that you can be children of Abraham" (*L'Harmonie entre l'Eglise et la Synagogue*, Vol. I, p. 25).

at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second needs to be strongly stressed, because, to some extent, it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud, but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as Anti-Semites, and showing their ignorance of the meaning of Supernatural Life and of the rule of Christ the King over society.

CATHOLICS AND THE NATURALISM OF FREEMASONRY.

We have seen, first of all, that Pope Leo XIII insisted upon the necessity of safe-guarding the young from the influence of Freemasonry. "Let their formation be the chief object of your solicitude and let there be no limit to the zeal and watchfulness you display in order to keep young people from masters and schools where the pestilential influence of Freemasonry is to be feared. Under your guidance, let parents, religious teachers and priests having charge of souls, profit by every opportunity in their explanations of Christian doctrine, to warn their children and their pupils of the criminal character of these societies." The influence of Freemasonry is always opposed to the programme of Our Lord Jesus Christ and always in the direction of Liberalism and Naturalism. "Tell your friends," we read in a French Masonic Bulletin, "that we are first and foremost a school of mutual perfection and of popular intellectual development. Freemasonry is a kind of laboratory in which all the lofty ideas of the age are brought together, to be spread abroad afterwards throughout the profane world, in a concrete and practical form. Tell your friends that we are the Philosophy of Liberalism. Tell them all that, while being careful to safe-guard the Masonic secret."¹

¹¹ Quoted from a Bulletin of 1882, by Père Philippe, C.S.S.R., in *A Dieu et à Son Christ*, p. 102.

Secondly, we have seen that Pope Leo XIII proclaimed to the world that "no Catholic who rightly values the profession of the Catholic faith and his eternal salvation, may, for any reason whatever, become a Freemason It may appear to some that Freemasons do not demand anything that is openly opposed to religion and good morals. Nevertheless, since the fundamental animating principle of Freemasonry is vicious and immoral, to ally oneself with Masons or to help them in any way cannot be lawful." He added also that "those who prepare the young for the fitting reception of the sacraments will act wisely and prudently, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or without having consulted their parish priest or their spiritual director." For a Catholic to become a Freemason is to betray Our Lord.¹

Thirdly, Pope Leo XIII exhorts the faithful to counter-attack. "This violent attack [on the Supernatural Life of the world] must be countered by an energetic defence . . . Let all good men unite and form an immense association of action and prayer Let us have recourse to the Blessed Virgin Mary, Mother of God, as our Helper and Mediatrix, and to St. Michael the Archangel, St. Joseph and SS. Peter and Paul."

THE NEED FOR UNION AMONG CATHOLICS.

"Many times," wrote Pope Pius XI, "Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus

¹ In the *Codex Juris Canonici*, issued in 1917, by Pope Benedict XV, the previous ordinances are confirmed and enforced:—

All those who enroll their names in the sect of Freemasons, or similar associations plotting against the Church or the legitimate civil authorities, incur by the very fact the penalty of excommunication, absolution from which is reserved to the Holy See. If the delinquents be clerics or religious, every Catholic is under the obligation of denouncing them to the Congregation of the Holy Office (Canons 2335 and 2336). Cf. *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., p. 130.

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it is that the revolutionaries, who are not so very numerous, profiting by this discord, are able to make it more acute and end by pitting Catholics one against the other."¹

Accordingly, "we must unite in an immense effort to obtain that, as we have seen the Revolution open by the Declaration of the Rights of Man and the proclamation of the social expulsion of Jesus Christ, we may see this same Revolution come to an end by the recognition of the Rights of God and of the duties of the human race to its Saviour and its King."²

¹ Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

² *Le Règne Social du Cœur de Jésus*, by H. Ramière, S.J., p. 604.

APPENDIX

List of the Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry.

Below is given the list of the Supreme Councils of the Ancient and Accepted Scottish Rite. Each of these is a member of the Federation of the Supreme Councils of the Ancient and Accepted Scottish Rite. This body wields a formidable influence for Naturalism in the world.

The Supreme Council for Ireland, 33rd Degree, A. & A. S. Rite, was patented in 1824 and constituted in 1826.

The following is the list :

Charleston (South Carolina, U.S.A.), Boston (U.S.A.), Belgium, Holland, Spain, Portugal, Italy, France, Germany, Yugoslavia, Serbia, Roumania, Austria, Turkey, Czechoslovakia, Hungary, Switzerland, Ireland, Scotland, England, Canada, Mexico, Cuba, Peru, Colombia, Ecuador, Chili, Paraguay, Uruguay, Costa Rica, Venezuela, Greece, Central America, San Domingo, Panama, Argentina, Egypt, Tunis, Brazil.

An important meeting of the Supreme Councils of the whole world was held at Paris in 1929. Twenty-seven Supreme Councils were there represented. It would be interesting to have an account of the connexions between the growth of the Federation of the Supreme Councils and the increase in the number of Central Banks in the world. Both lead to enormous power in the hands of relatively few men.

